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HEROES



Hugh A. Moran

HEROES

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HEROES

A
**A Study for School Boys of the Principles
of Christianity as Illustrated in the
Lives of Great Men and Women**

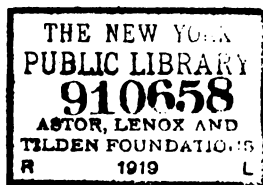
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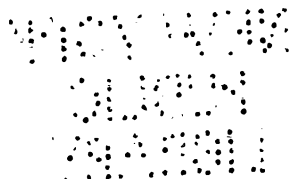
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FOREWORD

TO THE LEADER OF THE GROUP

These studies were first undertaken and written week by week in order to interest a particular group of schoolboys of our village in the larger things of life. In order to do this the teachings of Christ needed illustration in terms of living that they could see and apply to their own lives. The characters of the Old Testament had not been blessed with the light of the teachings of Christ. After the resurrection of our Lord, at which time His disciples really began to understand His teachings, there was little outside the book of Acts in the way of concrete illustration, and what there was, was mostly historical and far removed from the scenes of today.

What of the lives of the early Christian martyrs and missionaries? What of that great gap after the closing of the Bible and before the opening of our eyes to the light of day, and what of the men and women who had wrought such great changes in the world during the interval? Were there not many among them who had lived nobly amidst difficult conditions, and whose struggles to follow the teachings of their Master would serve for the very illustrations that we needed? I determined, therefore, to make use of some of the most outstanding of those lives in order to bring visibly before us the workings of the principles of Jesus in the lives and affairs of men, picturing especially the boyhood in each case, in order to show what incidents led to the boy's awakening and what forces and influences resulted in his achievements.

Some may criticize the list of characters that have been chosen, and justly. The purpose was not to make an exhaustive study of all the myriad of heroes and heroines who have wrought well and therefrom to constitute a select and exclusive "Hall of Fame." Rather, starting with the interest of boys in heroism, which was the natural point of departure, a list was made of the great heroisms, and opposite each was written the name of the hero that first flashes into one's mind in that connection: Knight—St. George; Discoverer—Christopher Columbus; Statesman—Gladstone. What could be more

FOREWORD

simple or more natural? From that list was chosen week by week the hero who seemed best to fit into the next principle that was to be illustrated.

Now the striking fact is that, while the list was chosen without consideration of the religious influences that entered into the development of the individual, each one was found to have his own particular relationship to the Christ, and not one name had to be abandoned for lack of his providing a valuable lesson in the teachings of the Master. At this I was myself astonished. This shows what a source of power He has been to those that have achieved. The list remains today substantially as drawn up on the first day, excepting that the business man, poet, artist, and musician were unhappily crowded out for lack of space in so small a volume as this. At least these studies may serve as an introduction to a new method of studying that entrancingly interesting field of biography, in which inexhaustible sources of inspiration like these may be found.

The studies were blessed as at first worked out for our little group that met in the upper room, and with slight revision they are now given to the boys of this generation, in the hope that they may bring a personal experience of the Christ to some whose lives are still in the making, and that they may through Him inspire like qualities of heroism, sacrifice, and faith in some of our future leaders; above all that they may lead a few of those future leaders to the habit of daily communion with the Master and prayerful dependence on Him.

H. A. M.

STUDY I

St. George—Knight

COMMENT FOR THE WEEK

St. George was born about 270 A. D. at Lydda, on the plain of Sharon, twelve miles from Joppa, in the Holy Land. This fair valley is known by the Arabs as "The Garden of Palestine," embowered as it is "in orchards of olive, fig, pomegranate, mulberry, and sycamore." But of all its rich fruits and sweet flowers the most famous has always been the "Rose of Sharon"—now sacred to St. George.

According to the best authority, St. George was the son of the governor of Palestine, of Cappadocian family, a most righteous and orthodox Christian, who died when George was ten years old, leaving great wealth to the boy and his two sisters, Kaser and Matterona. It is further stated that his father's successor adopted George as his own son, that he grew into young manhood with wonderful power and beauty, and that at the age of seventeen he was made by the Emperor Diocletian military tribune of the Imperial Guard.

According to tradition, he accompanied the Roman Army into Persian Armenia, where he reorganized the struggling churches of what are now known as the Nestorians. At any rate, many of the churches there are dedicated to him, and in one at Urmi, the capital, is to be found a sacred Rose of Sharon. After the Persian campaign St. George appears for a time to have filled the post of Tribune of the People at Beirut, and later to have gone on an expedition to Britain. He was a personal friend of the young British prince, Constantine, who afterwards became the great Roman Emperor and patron of Christianity, and at this time Constantine's mother, Helena, was Queen of Britain.

About this time Diocletian's persecutions of the Christians began, when they were tortured and put to death to the num-

ber of hundreds of thousands. St. George immediately returned home, sold his estates, and distributed the proceeds among the needy, especially among his former retainers. He then proceeded directly to the Emperor to intercede for the persecuted Christians.

According to the popular legend, it was at this time at Beirut that he slew the dragon. An ancient chronicler gives us the story as follows: "And by this city there was a stagne or pond like a sea, wherein was a dragon, which envenomed all the country. And on a time the people were assembled for to slay him, but when they saw him they fled. And when he came nigh the city he venomed the people with his breath and therefore the people of the city gave to him every day two sheep for to feed him, because he should do no harm to the people; and when the sheep failed, there was given a man and a sheep." At last, "the lot fell on the King's daughter, whereof the King was sorry and said to the people, 'For the love of the gods, take gold and silver and all that I have, and let me have my daughter.' They said, 'How sir! ye have made and ordained the law, and our children be now dead, and ye would do to the contrary!' So the people gave the King an eight days' respite, and after that they came and said, 'Ye see that the city perisheth!' Then the King arrayed his daughter like she would be wedded, and embraced her, and gave her his benediction, and after led her to the place where the dragon was. When she was there St. George passed by . . . Then said St. George, 'Fair Daughter, no doubt ye of nothing hereof, for I shall help thee in the name of Jesus Christ.' She said, 'For God's sake, Good Knyghte, go your way and abide not with me, for ye may not deliver me.' Thus as they spoke together the dragon came running towards them, and St. George was upon his horse, and drew out his sword, and garnished him with the sign of the cross, and rode hardily against the dragon which came towards him, and smote him with his spear, and hurt him sore, and threw him to the ground, and after said to the maid, 'Deliver to me your girdle and bind it about the neck of the dragon, and be not afraid.' When she had done so the dragon followed her as it had been a meek beast and debonair. Then she led him into the city, and the people fled by mountains and valleys, and said, 'Alas! alas! we shall all be dead.' Then St. George said to them, 'No doubt ye nothing; without more ado believe

in God, Jesus Christ, and do ye to be baptized and I shall slay the dragon.' Then the King was baptized and all his people, and St. George slew the dragon, and smote off his head, and commanded that he should be thrown into the fields, and they took four carts with oxen that drew him out of the city."

Having slain the dragon, St. George continued on his journey to the defense of the persecuted Christians. He went direct to Nicomedia, the Eastern capital, and went before Diocletian and Galerius, and the sixty-nine governors. He addressed them valiantly on behalf of the Christians, but neither his father's rank, nor his mother's high birth, nor his soldierhood availed him anything. So Galerius wrote his sentence of death as follows: "I give George, the chief of the Galileans, who hath put the governor's decrees behind his back, over to the sword; and know, oh, ye peoples, that we are innocent of his blood this day."¹ After his martyrdom, his servants Pasikrates and two others took the body and placed it in a tomb, and Pasikrates watched while the two others labored in the city until they earned money sufficient to take the body and bury it in Lydda, his native city.

It was on the noble life of St. George that the chivalry of King Arthur and the Knights of the Round Table was founded. The cross of St. George was borne on the armor of the British knights before and behind. In the fourteenth century King Edward III revived King Arthur's society in founding "The Order of St. George and the Garter," which is today the most highly-prized order of nobility in the world. The patron saint of the British Empire is St. George, and the red cross of St. George is the motif of the British flag to this day.

DAILY READINGS

First Week, First Day: St. George and the Vale of Sharon

I am a rose of Sharon,
A lily of the valleys.

As a lily among thorns,
So is my love among the daughters.

¹ With acknowledgments to Miss E. O. Gordon, from whose delightful book, "St. George," the bulk of this material is taken.

As the apple-tree among the trees of the wood,
 So is my beloved among the sons.
 I sat down under his shadow with great delight,
 And his fruit was sweet to my taste.
 He brought me to the banqueting-house,
 And his banner over me was love.

—Sol. Song 2: 1-4.

There is no spot more beloved by poet and singer than the Vale of Sharon. The very name brings with it the breath of the wild rose and the lily of the valley, and the bitter-sweet of the pomegranate. Beginning with this, the most beautiful lyric in The Song of Songs, in which two lovers are singing responsively each other's praise, the name of this valley has come down through the centuries as the recognized ideal of rural beauty, the elysium of literary imagery. It is to this region that Peter and Philip early took the gospel message, and we are not at all surprised two centuries later to find one of the world's greatest Christians born at this fair spot.

Consider the influence of world highways and world civilizations on the life of St. George. Consider also in the same connection the influence of the locality. What is there in your life and surroundings to make for greatness of character? Read also Acts 9: 32-42.

First Week, Second Day: St. George and the Persecutions

And what shall I more say? for the time will fail me if I tell of Gideon, Barak, Samson, Jephthah; of David and Samuel and the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. Women received their dead by a resurrection: and others were tortured, not accepting their deliverance; that they might obtain a better resurrection.—Heb. 11: 32-35.

We have here a long list of Bible characters—not mere shadows, but real men with the bark on, who, despite their sins and glaring faults, yet accomplished some great feat of faith to the advancement of humanity. It is by the accomplished vision of such men that we have won our present

measure of civilization from the dragon of barbarism. Those whom we know are but samples of the thousands of nameless martyrs and heroes, whose accomplishments we enjoy but whose names are lost to us. We have in the past confined ourselves too narrowly to the characters described in our Old and New Testaments, forgetting that the Spirit of God struggled as much in the lives of those who lived between and after the Testaments as it did in those more famous men and women described in the sacred writings. We must get a feeling for the continuity of history, and see that it was as necessary for the early Church to struggle and to suffer as it was for our Lord to suffer on the Cross. And such was the cruelty and crude materialism of the Roman Empire that a like amount of martyrdom the world has never seen to that under the early Emperors. Into the midst of this struggle was born St. George, a noble of the highest rank, a soldier of the greatest courage, a Christian of the truest metal.

What do you know of the people mentioned in today's verses? Why is it necessary for the progress of religion that Christians should suffer? Explain the expression, "The blood of the martyrs is the seed of the Church!" How do you understand the sufferings, death, and resurrection of Christ? Has Christianity been advanced by any great martyrdom in our own century?

First Week, Third Day: St. George's Martyrdom

And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, they were tempted, they were slain with the sword: they went about in sheepskins, in goatskins; being destitute, afflicted, ill-treated (of whom the world was not worthy), wandering in deserts and mountains and caves, and the holes of the earth. And these all, having had witness borne to them through their faith, received not the promise, God having provided some better thing concerning us, that apart from us they should not be made perfect. Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.—Heb. 11: 36-12: 1.

When the Epistle to the Hebrews was written the great

Christian persecutions had just begun. It was like a great relay race to carry through the ages untarnished the banner of the Cross. Yet even then there was a cloud of witnesses, a long list of those who had run patiently and run well. They had not yet received the prize they coveted—they must wait to see their desire accomplished, when we should have finished the race and vanquished the powers of darkness. At the time of St. George's birth, there had been a lull in the struggle. The maw of the dragon seemed, for the time being, glutted with blood. But under Diocletian the persecutions suddenly broke out afresh. The Christians were stoned, they were sawn asunder, were tempted by worldly offers to recant, were slain with the sword, were cast to the beasts, were dipped in tar and lighted as torches. But the young officer, George, did not recant, he did not hide himself as we might have excused him for doing—he went direct to his patron, the Emperor, to plead for liberty and for justice. His position, his character, his wealth, his beauty, his friendships, all pleaded for him, but the power of selfish hate had not yet been broken. He was condemned and executed, and thus he became one of that great cloud of witnesses that hover about us today and call us on to live valiantly and acquit us like men.

Do we today ordinarily appreciate the price that has been paid for security of life and liberty of conscience? Is there as real a struggle today as in the days of St. George? What forms does it take?

First Week, Fourth Day: St. George and the Slaying of the Dragon

And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time. . . . And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him; and they shall see his face; and his name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the

Lord God shall give them light: and they shall reign for ever and ever.—Rev. 20: 1-3; 22: 3-5.

See also Ezek. 32: 1-6; Jer. 51: 44 (for "Bel" read dragon).

When St. George set out from Beirut, where he had been tribune, to go to Diocletian and put an end to the persecutions, he slew the dragon. It is a strange story, and all the more fascinating when we begin to see the truth that underlies it. Belief in a dragon was common to most primitive people, certainly to all Oriental dualists. It was from Taimat, the cosmic dragon, according to the Babylonians, that the Earth was born, while with the Chinese the *lung tze* or earth dragon corresponds to all the powers of materialism, feminism, darkness, North, and evil. The constellation Draco, the dragon, rules the Northern skies, and when thunder rolls and lightning flashes, *lung tze fa ch'i*, the dragon, breathes fire. The crocodile and the lizard were types of the awful creatures that primitive men conjured up as they looked upon the lowering thunder-clouds of the North, and the still darker clouds of human passion and lust. And we thus see the picturesque origin of this story of St. George. The dragon was daily devouring the lambs of the Kingdom, and the King's daughter herself, the Church, was about to be slain when St. George came to the rescue. To be sure, St. George's body was slain, but it was considered the crime of the century, it attracted universal attention, it impressed itself as a fiery cross upon the mind of the young Constantine, and was in fact the particular crisis which resulted in the cessation of imperial persecutions and the adoption of Christianity by the Roman state. Truly, St. George did conquer in the sign of the Cross.

Does this explanation about the dragon help you to understand the book of Revelation?

First Week, Fifth Day: St. George and King Arthur

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole

armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.—Eph. 6: 10-13.

Moral vitality had fallen low in the Roman Empire, and before civilization could make any great progress it must leaven the lump of surrounding barbarism. Among the crudest of these barbarians were our Anglo-Saxon ancestors. The immediate teachings of Christ were a far-off ideal to them. When their leaders turned to Christianity, they found their immediate inspiration in the soldier-knight St. George, and adopted in his name the following code of life:

The oaths of the knights of the table round:

I. Not to put off your armour from your bodies but for requisite rest in the night.

II. To search for marvellous adventure whereby to attain bruit and renown.

III. To defend to your power and might the poor and simple people in their right.

IV. Not to refuse aid unto them which shall need aid in a just quarrel.

V. Not to hurt, offend, or play any lewd part the one to the other.

VI. To fight for the protection, defense, and welfare of England.

VII. Not to perseugh any particular profit, but honour and your title to honesty.

VIII. Not to break your promise or service for any reason or occasion whatever.

IX. To prove your life to maintain the honour of the country.

X. Sooner choose to die honestly than to fly shamefully."

The knights of early England bore the red cross of St. George on their armor behind and before, as a constant reminder of their pledge of honor. How far does this oath seem Christian to you? Consider its provisions in detail. In how far does it seem to be an improvement on what preceded it?

First Week, Sixth Day: St. George and Knighthood

Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and

having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; with all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance, and supplication for all the saints.—Eph. 6: 14-18.

King Edward III reestablished the legendary knighthood of King Arthur's time, which was falling into desuetude, under the title of "The Order of St. George and the Garter." in 1344 he rebuilt the great castle at Windsor, on the Druid mound which was the reputed site of King Arthur's round table. The Order of the Garter, one of the most prized in all the world today, traces its lineage, as we have seen, directly back, like a golden thread through the fabric of history, to the young knight and Christian martyr from the Vale of Sharon. As St. Nicholas is the patron saint of Russia, so St. George is the patron of the British Empire. The red cross of St. George is the motif of the British flag, and in the name of his noble deeds it has flown upon every sea the whole world round. Under that flag, which is the cross of Christ, the British people have gradually emerged from barbarism, and have given to the world democracy and constitutional government. It would be hard to overestimate the influence of St. George as the embodiment of the tangible ideal of knighthood towards which the British people have striven. And this was the more necessary since the Christ had been taken from them by theological speculation.

To what extent does each individual have to face in his own life the battle of St. George against the dragon? Explain what is meant by taking the sword of the Spirit, the Word of God, in the individual struggle against the dragon. What is the significance of the change from the dragon flag of China in 1911 to the rainbow flag?

First Week, Seventh Day: St. George and the Christ

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith, who for the

joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God. For consider him that hath endured such gain-saying of sinners against himself, that ye wax not weary, fainting in your souls. Ye have not yet resisted unto blood, striving against sin.—Heb. 12: 1-4.

The Christ may have seemed too lofty and distant an ideal to the Christians of the middle ages, and they approached Him through the saints as intermediaries. But St. George drew his inspiration direct from the Master, and the present revival of Christianity amongst thinking people is coming from the fact that they are looking to Jesus, the author and finisher of their faith. The serious difficulty of our times comes, however, not so much from open persecution, which would arouse us to the very depths, but from the weight of ease and prosperity, and the temptation to enjoy things as they are, which so easily besets us. If we see at all clearly we see not the marvelous attainments of our "Christian civilization," but we see the dragon of industrialism devouring little children, commercialized vice prostituting our cities, and bloody wars let loose upon the nations. It is not for us to sit down and enjoy our freedom, or our temple will rot and fall upon our heads. It is necessary for us to resist unto blood, to keep hacking at the old dragon whenever he shows up in some new form, and thus gradually to hew him in pieces.

If St. George had sat and waited for the persecutions to rout him out, what would have happened? Can a man be a good Christian and make no enemies? In what ways does the dragon show himself in our days? How can we meet him?

St. George was the ideal of chivalric knighthood. Who was St. George's ideal and where did he get his inspiration?

STUDY II

St. Augustine—Scholar

COMMENT FOR THE WEEK

Augustine was born in Tagaste, Numidia, in Northern Africa, in 354 A. D. His mother was Santa Monica, a noble Christian woman, who "considered herself but half a mother until she had communicated the life of grace to him who owed to her his natural life." His father, Patricius, however, was not yet a Christian, and he was chiefly anxious that Augustine should become a fine scholar, as he had noticed that many young men of education were obtaining good incomes by their wits. The boy was therefore sent off to school, first to Madaura, and later to Carthage, the second city of the Roman Empire.

He had had, as Neander says, "Whatever treasures of virtue and worth the life of faith can bestow set before him by his pious mother," and he set out from home a joyous, hopeful young fellow, with the prospects of a brilliant career before him. He stood easily at the head of his classes, and was a leader in all the doings of his fellow-students. But, as one of his biographers says, "Strong as Augustine was, the temptations of Carthage were stronger. His nature, deep, impetuous, and passionate, thirsted for excitement."

In his "Confessions," written years afterwards, Augustine gives the story of his downfall. He got to running with a frivolous crowd, of which he soon became a leader. They hung about the streets at night, visiting the wine shops and the houses of prostitution, they inflamed their minds with sensuous heathen books and gladiatorial shows, they plunged into the abyss of the great immoral city of Carthage. First came the corruption of his morals; then, of course, he lost his religious faith and joined the semi-heathen sect of the Manichæans. He tried to satisfy himself with philosophy, while his soul groveled in moral filth.

His mother, hearing of her son's wildness, was all but broken-hearted. Her prayers were unceasing, and at last she sought the advice of her bishop. The bishop said to her, "Reassure yourself, for it is not possible that a son for whom so many tears have been shed should perish."

About this time Augustine went to Rome, thence to Milan, followed ever by the prayers and the tears of his mother. At Milan he became a successful teacher of rhetoric and also spent much time in the study of Plato, which, he says, "kindled in his mind an incredible ardor." But his soul was not satisfied. Fortunately he came to know St. Ambrose, the eloquent Bishop of Milan, and began to go to church to hear him preach. But he still continued his evil way of living. Then something happened to give his life a sudden shock. His conscience was doubtless already haunting him, for he went one day into the garden to study the teachings of St. Paul. While there alone, he was greatly agitated at the wickedness of his life and threw himself on the ground to pray. Suddenly he heard a voice as of an angel singing, "*Tolle, lege, tolle, lege*"—"take and read." Augustine rose and sought the book he had been reading, which was one of St. Paul's epistles, and opening it at random read as follows: "Not in revelling and drunkenness; not in chambering and wantonness; not in strife and jealousy; but put ye on the Lord Jesus Christ" (Rom. 13: 13).

When he had read this, a ray of light illumined his mind; his hesitation disappeared, and his heart was filled with heavenly joy. First, he related what had happened to his bosom friend, Alpius, whom he had led astray and ruined during his wild days. Soon after, he took a public stand, and was baptized by St. Ambrose. He resigned his professorship, gave all his goods to the poor, and turned his brilliant mind to the study of Christianity. The old temptations no longer held him and he hated his sin. He became a man of wonderful purity of soul and nobility of life, but the thoughts of his past haunted him to the day of his death and led him to write his "Confessions," a book of the deepest human interest. This book has helped thousands of men during the last fifteen hundred years in their fight for character, and today stands unrivaled in its field.

St. Augustine is generally held to have been the greatest theologian and thinker of the Roman Church since its founda-

tion, but of all his writings his "Confessions"—the simple story of his own downfall and his fight for character—is by far the most famous and the most useful.

In 391 he was ordained a priest at Hippo in Numidia, and four years later was ordained a bishop at the same place. For thirty years he was a leader in all the affairs of the Church in that region and in fact was one of the most prominent figures in all Christendom. Both from his personality and from his writings he stands out not only as the leading churchman of his times but as the greatest of all the Latin fathers. In 429 the Vandals, under the famous chief Genseric, invaded Northern Africa and the following year they besieged Hippo. Augustine, now in his seventy-sixth year, prayed that God would help his unhappy church and would release him from the burdens which he bore. He died in August, 430, in the third month of the siege.

DAILY READINGS

Second Week, First Day: Augustine, the Brilliant Scholar

I am a Jew, born in Tarsus of Cilicia, but brought up in this city, at the feet of Gamaliel, instructed according to the strict manner of the law of our fathers, being zealous for God, even as ye all are this day.—Acts 22: 3.

And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God.—I Cor. 2: 1-5.

We get an interesting glimpse into the student life of the past in these brief references of a Jew of 1900 years ago to his boyhood days, and in Augustine's account of his life four hundred years later as a student both in his home town and after he had been away to school at Carthage. And the most interesting part of it all is that, though we have changed our clothes and our language and our games, the nature of

the inside boy is just about the same now as then. Augustine, like Paul, was the exceptional boy, the brilliant boy, the leader. But with all his sense, he did not have enough brains to see the end of his nose and where it was leading him. It was easy for him to skim through his lessons and keep at the head of his class, with plenty of time left over to run with "the crowd" and hang around the streets at night. In Augustine's own words ("Confessions" 3:2) at Carthage, "I was become a head scholar in the school of rhetoric; and I was pleased with pride and swollen up with self-conceit." In the sixteenth year of his flesh he says he "wholly yielded himself up to the fury of lust" ("Confessions" 2:4) and his friends "took no care to prevent his ruin," but "were only careful that I should learn to make fine speeches, and become a great orator." And of the spirit of bravado which was on him, he says: "I loved to be faulty; not the thing in which I was faulty, but the very faultiness, I loved."

Why did Paul lay aside wisdom and enticing words? Can they keep a man from sin? Is this an argument against education? Explain Augustine's statement that he loved not the thing in which he was faulty but the very faultiness. Is this true of boys today? Why do young fellows at school often take a pride in being tough? Is this so in your crowd?

Second Week, Second Day: Augustine, the False Friend

Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the sons of disobedience. . . . And have no fellowship with the unfruitful works of darkness, but rather even reprove them; for the things which are done by them in secret it is a shame even to speak of. But all things when they are reprov'd are made manifest by the light: for every-thing that is made manifest is light. Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee.—Eph. 5:6, 11-14.

When a fellow goes wrong he never seems to be willing to go down alone. Augustine says, speaking of his ruin of his chum ("Confessions" 6:12), "The serpent also by me spoke to Alpius, and by my tongue wove and spread in his way tempting nets to entangle those virtuous feet of his which were at liberty. . . . For as to whatever there is of good in

marriage, in the office of ruling a family, and of educating children, neither he nor I had much thought of that. But the custom that I had of satisfying an insatiable concupiscence was what chiefly and most vehemently tortured me, who was already enslaved, and it was his admiration of me that drew him on toward the same slavery." He tells in another passage of how the bunch dragged Alpius to a bloody prize-fight—a gladiatorial combat. At first Alpius resisted and shut his eyes, but he looked and was fascinated, and soon was worse than any of them.

Can a man go down alone? What is it that makes one fellow, when he has wrecked his life, try to wreck some one's else life?

Second Week, Third Day: Augustine, the Faithless Lover

Know ye not that your bodies are members of Christ? shall I then take away the members of Christ, and make them members of a harlot? God forbid. Or know ye not that he that is joined to a harlot is one body? for, The twain, saith he, shall become one flesh. But he that is joined unto the Lord is one spirit. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body.—I Cor. 6: 15-20.

Read also Mark 10: 1-8.

The noble conception of life given us by Christ is well expressed by Paul, His disciple, when he says that we "are members of Christ," who "knew no sin," and that our bodies are the "temple of the Holy Spirit." We see how far short of this young Augustine was when he tells us that although he was engaged to marry a noble and pure girl, "yet," ("Confessions" 4:2) "in those years I had conversation with one not joined to me by lawful marriage but chosen by the wandering heat of impudent passion (yet I had but one and kept unto her) that I might experience by myself the distance there is between the right way of matrimonial contract made for the sake of issue, and the covenant of a lewd love where

children are born undesired, though when once born they oblige us to love them." By this lewd passion not only had he brought one woman down to "the lowest depths of hell," but he heaped insult and shame upon her who was to be his wife, and endangered her health and the lives of his own progeny, and he defiled his own body and made it unfit as a dwelling place for the Spirit of God. When a man thus degrades himself, he injures others with a deadly injury that cannot be repaired. He loses a purity that can never be regained, and though God may forgive him, he can never forgive himself, once he sees the consequences of his folly.

Is there any reason why men should have a different standard of morality from women? Mention the reasons why a man should keep as pure as the woman he hopes to marry. Even if it were true that continence is physically undesirable for men, is this an excuse for the ruin of women? Is an absolute standard of morality possible for men?

Second Week, Fourth Day: Augustine's Mother

There were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home. After this Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, I thirst.—John 19: 25-28.

If there is any universal appeal to mankind, it is the appeal of a man's own mother. Few are the men who do not reverence their mothers, and few are the mothers who are not deserving of that reverence, for, whatever else may have been their faults, they have been noble in their self-sacrificing motherhood. Santa Monica, Augustine's mother, has been sainted for her motherhood. Through all the years of his waywardness, when Augustine was defiling himself and his friends, despoiling womanhood, and defying the laws of God, Santa Monica's prayers were going up for her son. And when at last he was driven into the garden to face his own life, it was the picture of what a man ought to be, the conscience that his mother had awakened in his heart as a boy,

that brought him to his knees. And in that moment the prayers of years were answered.

How many of us have mothers praying for us? How many of us want the mother of our children to be like our own mother, as pure, as true, and as noble? And shall we take to her whom we choose a character less noble, less pure? Shall we admit that we demand of her a standard which we cannot maintain for ourselves and our sex?

Second Week, Fifth Day: Augustine and the Still Small Voice

And it came to pass, that, as I made my journey, and drew nigh unto Damascus, about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me? And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me.—Acts 22:6-9.

It is interesting to compare Paul's account of the voice that spoke to him with Augustine's account of his conversion ("Confessions" 8:8), "I threw myself down I know not how under a certain fig tree, and there gave free scope to my tears, . . . and said many things to Thee—'O Lord, how long, how long O Lord? Wilt thou be angry unto the end? Be not mindful of our old iniquities.' And behold, I heard a voice from a neighboring house saying in a singing tone, '*Tolle, lege, tolle, lege*,' 'take and read.'" And opening the Epistle beside him he read the command—"Not in revellings and drunkenness . . . but put ye on the Lord Jesus Christ." These words were written by Paul, who was converted on the way to Damascus. They went straight to the heart of Augustine, and from that hour he was a different man. Materialistic science has long been baffled to find an explanation for these two great "conversions," and thousands of others less famous. It is such cases that have forced our great psychologists to put their science on a spiritual basis. Professor William James, after discussing the conversions of Paul and Augustine and others, comes to the conclusion that such visions are a *reality* and as scientific facts must be dealt

with. He says they generally are, and of right ought to be, authoritative to the persons who experience them.

Should every one wait for such a vision before turning to God? What does Christ tell us is the prerequisite to seeing God? How could such a filthy-minded man as Augustine have such a vision?

Second Week, Sixth Day: Augustine, the New Man

Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision: but declared both to them of Damascus first, and at Jerusalem, and throughout all the country of Judæa, and also to the Gentiles, that they should repent and turn to God, doing works worthy of repentance. For this cause the Jews seized me in the temple, and assayed to kill me. Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great, saying nothing but what the prophets and Moses did say should come; how that the Christ must suffer, and how that he first by the resurrection of the dead should proclaim light both to the people and to the Gentiles.—Acts 26: 19-23.

Augustine says ("Confessions" 7: 21), "With great eagerness of mind I betook myself to the venerable stairway of thy Spirit, and above the rest to St. Paul, and I tried and found that one must not only *be admonished that he may see, but also healed that he may possess.*" And that "he that from afar off cannot see, must, however, *walk in the way* by which he may come to see and possess." These are words of deep wisdom from Augustine—that the soul need not only be admonished, but that it must be healed. He who has discovered this is well on the way to spiritual health. Augustine says before this (7: 1): "I strove to drive away from the eyes of my mind the crowd of uncleanness that hovered around me, and it was scarce removed for the twinkling of an eye, but it gathered again upon me." How well he describes the losing struggle which most of us have known! And yet when once his spirit was healed by the love of Jesus Christ, when once he had come to love purity and beauty as Christ loved them, victory was easy, constant, and secure. He is able to say with the Psalmist ("Confessions" 9: 1; Psalm 116: 16, 17), "O Jehovah, truly I am thy servant. I

am thy servant, the son of thy handmaid. Thou hast loosed my bonds. I will offer to thee the sacrifice of thanksgiving."

How do you explain such a change as that which came over Augustine? Is it possible for every man? When a man gets such a vision, what next? How can one keep the vision daily clear before his mind?

Second Week, Seventh Day: Augustine's Lifelong Regret

And last of all, as to the child untimely born, he appeared to me also. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not found vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.—I Cor. 15: 8-10.

God used Augustine's brilliant gifts to make of him one of the greatest religious leaders of Christendom. His life is an encouraging example of the man who has fallen, to show what God can make out of a wreck of a life. Yet as long as life lasted he bore with him the scars of his past sins, nor could he ever rid his mind of the unclean memories that haunted him. His "Confessions" are proof of that lamentable fact. But since he had sinned, he was willing to turn his sins even to the glory of God. But any one who proposes, as some fellows do, to taste of sin that he may learn how to fight it, is crazy. Sin is to be fought and conquered, not on the ground of the overt act, but on the ground of the inner temptation. We all know enough of temptation, if we will but analyze our own hearts, to succor those who are tempted, without covering ourselves with mud. The man who says he is trying out sin in order to help other people is fooling himself, and is liable to find himself like the fly that lit on the tangle-foot in order to see whether it was dangerous for other flies. The object of all our temptation is the making of character, and character comes not by yielding but by fighting.

Is sin in the overt act or in the heart? Is it necessary or wise to try sin in order to fight it? Did Christ try sin in order to help us? How did He conquer sin?

St. Augustine was one of the world's greatest scholars and

philosophers. Generations have looked to him for wisdom. To whom did he look?

In connection with this lesson it would be of value to read a little book by Dr. M. J. Exner, entitled, "The Rational Sex Life for Men."

STUDY III

St. Nicholas—Philanthropist

COMMENT FOR THE WEEK

St. Nicholas should certainly come near the head in any list of great personages, and yet you can not find him mentioned in most of the biographical dictionaries. But when you and I were small he was, next to Father and Mother, Santa Claus, the greatest hero in the world. Later, some officious person told us that there was no Santa Claus, and it was one of the greatest disappointments of our lives. But in reality Santa Claus is as real as any man who ever lived. And does it not rather restore our confidence in humanity and in life in general to know that, after all, the Santa Claus of our childhood is true?

St. Nicholas was born at Patara in Lycia, the southwest corner of Asia Minor, about 260 years after Christ, the only son of wealthy parents. His father and mother were old and had been long childless. But, like the parents of the prophet Samuel, they had prayed for a son, and so he was much beloved when finally he came. As a boy he dedicated himself to Christ, his Master, and when he had finished his studies his uncle Nicholas, bishop of Patara, ordained him a deacon. About this time his parents died, leaving him a great estate, which the young Nicholas determined to use for the benefit of others.

In the city there was a wealthy scholar, who lost his money and whose wife died, leaving him three daughters. They were so poor that the father was about to sell his daughters as slaves rather than to see them die of starvation. Nicholas heard of this, and, taking a purse full of gold, he stole up to the house at night, and tossed it through an open window. This he did a second and a third time. The learned man was very happy and determined to watch at night and see who

brought the gifts. The third time, when the purse fell on the floor, he ran after the fleeing Nicholas and caught him, and kneeling down, thanked him with tears for saving his children from slavery.

Thereafter Nicholas continued to feed the hungry, to clothe the poor, to redeem debtors from slavery, and to give gifts to children, of whom he was very fond. Later, on a journey to Jerusalem to see the place where the Saviour lived, he was thought to have averted a storm and to have healed a sailor who fell from the mast. Hence he became patron saint of both children and sailors. On his return from Jerusalem he sought a place where he was not known, in which to do his good works. But he could not be hid, and soon after he went to the city of Myra the people took him by force and made him their bishop. As a bishop his door was always open, he was a father of the fatherless, a helper of the helpless, a friend of all. He is said to have been imprisoned for his courageous preaching and for refusing to worship the Roman Emperor Diocletian, but was released under Constantine.

Such was the power of his love that when he died all men believed that death had not lessened it, but rather released it for greater service. His fame spread to neighboring countries and so many stories of his kindness and service to others were told that it is hard for us now to know just which ones are true, but all are true to the real character of the man. Six hundred years after his death, when Vladimir of Russia came to Constantinople to be baptized he carried back with him to Russia the story of St. Nicholas. The Russians came so to revere the saint that they made him their patron. From them the Lapps, the Finns, and even the wild people of Siberia took up his story. And wherever the story was told it brought new ideas and fresh inspiration to human kindness.

The special day on which he is revered in Europe is December the sixth, and on that day for many centuries celebrations have been held in his honor, at which good children have received sweetmeats, gilded nuts, and presents from the hand of a man dressed like a bishop and with a long white beard. The Dutch received the story from the North, hence the accompaniment of snow and reindeer, and they in turn carried it to the new world, where the children of New Amsterdam revered the good St. Nicholas as Santa Claus. His festival was combined by Protestants with Christmas, and

spread from New York throughout America and thence back across the Atlantic. And how many good gifts have been given at all the Christmases and how many hearts made glad, in the name of the good St. Nicholas, none but his Master will ever know.

DAILY READINGS

Third Week, First Day: The Task

I find then the law, that, to me who would do good, evil is present. For I delight in the law of God after the inward man; but I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. Wretched man that I am! who shall deliver me out of the body of this death?—Rom. 7: 21-24.

Man is an amphibious, a "double-lived" animal. As the frog lives on land and in the water, so man lives in the body and in the spirit. The spirit struggles against the bodily appetites, and the body struggles against the spiritual aspirations. The two are in natural and continuous conflict. The self, "I," must judge between the two and must be master of both. The problem is, "How shall I secure harmony between these two warring elements?" We have seen in our second Study how Augustine and his crowd at school were carried away by the law of sin which was in their members, that is, by their natural hankering after excitement and vicious experiences. We may not all expect such a vision of God's love as Augustine had; but we can all find strength where he found it. This week we will seek to discover the secret of that inner harmony, without which no life can attain happiness and full fruition. St. Augustine and St. Nicholas both discovered it, by following Christ's directions.

Third Week, Second Day: The Awakening of the Affections

This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth

not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you.—John 15: 12-15.

A philanthropist is a "friend of man," a lover of mankind. An egoist is one who loves himself. We all start out more or less egoists. It is as natural for a child to grab a doll or a cookie from another child as it is for him to breathe. He learns by a punch in the eye or a spanking to curb his desires, but that still leaves him an egoist at heart. It is by the awakening of the affections, largely through the sacrificing example of father and mother, that one begins to love others more and self less, to love little brother more than the cookie. Unfortunately, however, a large part of humanity has not progressed very far in this ideal, unselfish love, so that one may truthfully use the exasperated Frenchman's expression, "The public is a hog." St. Nicholas as a boy learned from unselfish Christian parents to love his fellowmen, both through the unselfishness of his parents and through the higher example of the Christ, which they held up to him. Then when he came into manhood and great wealth, he knew how to use both for the service of his fellowmen.

Could you trust yourself as a young man to inherit a great fortune? What would you do with it? Why did St. Nicholas give away those purses of gold? Was it hard for him to do? Did people love him for the gifts or for the spirit in which he gave them? Where and how did he learn this sort of life? Which is the greater institution, the home or the school? Why?

Third Week, Third Day: Friendship the Key

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God. . . . Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is. And every one that hath this hope set on him purifieth himself, even as he is pure. . . . We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby know we love, because he laid down his life for us: and

we ought to lay down our lives for the brethren.— I John 3: 1-3, 14-16.

St. Nicholas was like Christ because he saw Christ "as He was," saw the Christ of Galilee, who spent His life in loving service of humanity, rather than the Christ of the creeds and dogmas. Having learned through the love of Christ to want to be like Christ, it was no hardship to him "to lay down his life for the brethren." It was the thing he most wanted to do in the world. For he loved mankind. We are a part of every man we ever met, and if we insist on associating with a lot of shallow-pated wastrels, we become shallow-pated wastrels ourselves. But if we associate with Christ, we cannot but want to be like Him and to be with Him, and we cannot but learn to love our brethren. "Greater love hath no man than this, that a man lay down his life for his friends." Christ did lay down His life for us, and in that we see how He loved us, and we are willing to lay down our lives in unselfish service for our fellowmen. Selfishness thus is overcome by the awakening of the affections, and the affections can be awakened only by personal contact.

Does a belief in immortality then become necessary in order that Christ may be a personal inspiration to us? How can we have personal contact with the Christ? (Matt. 28:20; John 14:25; I Cor. 15:8; Gal. 2:20.)

Third Week, Fourth Day: The Modern Philanthropist

Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father who is in heaven. When therefore thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father who seeth in secret shall recompense thee.—Matt. 6: 1-4.

Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.—Matt. 23: 14.

The word "philanthropist," like the word "charity," has been degraded by human selfishness. Originally charity meant "love," the active love that sympathizes with and helps those in distress, but much of the "charity" of today is forty per cent pride, thirty per cent self-righteousness, twenty per cent condescension, and a scant ten per cent real charity. The "great philanthropist" pays his employes an immoral wage and out of the proceeds builds a hospital or endows a college. Woe unto you, philanthropists, hypocrites! But there is a new spirit felt today—the old sweet spirit of the Christ—and men are becoming ashamed to be heralded as philanthropists. Men are beginning to care for the welfare of those under them, are putting a soul into the soulless corporation, and are giving, hoping for no reward but the joy of the gift. St. Nicholas is preeminent among men in the right kind of giving. It is usually the burglar and the libertine who hide their deeds under cover of night, not the philanthropist. And in the days when the example of the Christ was far removed from men by an extravagant theology, good St. Nicholas stood through centuries as an inspiration to kindly deeds and the charity that is love. It was not his fault that his deeds were discovered; he did all he could to hide them.

What is the reward of those who do their alms to be seen of men? Why is it wrong to show off your good deeds? Is this so because Christ says it, or does Christ say it because it is so? Which is the truer philanthropy, to relieve the poor with gifts or to prevent poverty? What is the point of view in this regard of modern philanthropy? What is its chief danger?

Third Week, Fifth Day: The Measure of Philanthropy

And he looked up, and saw the rich men that were casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, This poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had.—Luke 21:1-4.

It is the spirit of sacrifice in the gift that counts, not the amount. The newsboy's penny means more than the fat check,

and often is the forerunner of the check. We sometimes think we can't give anything now, but just wait until we have \$10,000 a year! Fred B. Smith tells of a New Yorker who had hoarded his money until he had millions. Finally he told his lawyers to prepare the papers, he was going to make of his millions a great trust deed to charity. When the papers were ready, he took up the pen to sign them, then slowly put it down, saying, "Take them away, I can't do it, I can't do it." He knew how to save, but he had forgotten how to give. He loved his money more than humanity. St. Nicholas stands preeminent, not because he was a very wealthy man, but because he gave all he had, and with it he gave himself. Men knew that he loved them. And when, as a poor priest, he had little to give, his name lost none of its luster as a "lover of man," a true philanthropist.

How did the widow give more than the rich men? How would you like to be suddenly left with great wealth? To what extent could you trust yourself under such circumstances? What did Christ say to the rich young man, and what was the result? (Luke 18: 18-28.) What is to be your aim in life—wealth, success, honor, love? Is it possible to have all of these?

Third Week, Sixth Day: Measure in Philanthropy

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?—Luke 10: 25-29.

Motih, an old Chinese philosopher of the time of Mencius, 300 B. C., taught the doctrine, "Love all men equally." But Mencius attacked him on the ground that his doctrine broke up the five relationships, that is, those between ruler and subject; husband and wife; father and son; elder brothers and younger; and friends. Mencius's teaching prevailed and in consequence there was in China little love or even humanity

shown to those outside one's family and clan. Christ's teaching is not to love the members of our household and our own friends less, but to love others more. We are to love all whom we meet as much as we love ourselves, which is usually plenty. Yet we are justified in choosing for our own intimate friends those who most appeal to us, and who can most help us in the development of our own character. In such friendship there is mutual benefit and joy, but we cannot stop there. Our larger circle of friendship must reach out to all with whom we have dealings, especially, like the good Samaritan's, to those in need. But there are not two *kinds* of friendship, one for our real friends and another for those we wish to help. It is merely a difference in degree. The only true friendship is that which is based on love.

Which was nearer the truth, Motih or Mencius? Did Christ make distinctions in His friendship? Who was "that disciple whom Jesus loved," and why? And who were the inner circle? Does the average fellow show as much judgment and caution in choosing his friends as he would in buying a horse? Are we ever justified in choosing a "rough neck" or a hard character for a friend? If so, on what grounds? Is this dangerous?

Third Week, Seventh Day: The Power of Love

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. . . . And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things.—I Cor. 13: 1, 3-7.

I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.—Gal. 2: 20.

We all admire and long for the sort of love that St. Paul is describing in these verses from First Corinthians. We wonder

at the beauty and nobility of character of St. Nicholas, whom all children love as Santa Claus, in whose name hundreds of millions of gifts are given every Christmas. If you go to Paul, that headstrong young aristocrat and student, and ask him how he overcame his selfishness and ambition, he tells you, "Not I, but Christ liveth in me." "I can do all things through Christ which strengtheneth me." If you go to Nicholas the young man, or St. Nicholas the bishop, you find him humbly striving to follow in the footsteps of Jesus, the Christ, and if you go to that mythical Santa Claus of our childhood fancy, you find that all the gifts ascribed to him are given in honor of the birth of the Christ-child, the Christ, who "having loved his own, loved them unto the end." And the final answer to all our questioning, "How shall I master the selfishness of my own soul, and come actually to love my fellow-men?" we can put into the simple words we learned in Sunday school, "We love Him, because He first loved us." Loving Him, we grow to be like Him. The power that brought Christ to us was the power of the divine love, and if we come close to Him, the fire of His love kindles a like fire in us.

Why is it that "love envieth not, vaunteth not itself, seeketh not her own"? Is this true? Are Paul's words, "Christ liveth in me" scientifically, psychologically correct? Whose place in history would you rather occupy—St. Nicholas's or Napoleon's?

STUDY IV

Joan of Arc—Heroine

COMMENT FOR THE WEEK

In Joan of Arc, the Maid of Orleans, or *La Pucelle*, as the French love to call her, the human spirit rose to heights of glory that have since fascinated the gaze of all the world. That such a character could have existed was doubted for generations as an impossibility, but careful investigation has long since proved that she was one of the most real of historical characters. She was born of poor peasant stock at Domremy, in Lorraine, on January 6, 1412. The people of the village, which is situated on the Meuse, along the highroad from France into Germany, had been until recently serfs of the Abbey of Saint Remy in Rheims. Education was still a vested right of the Church. The little girl was one of a large family, and, like the rest of the village girls, was taught to cook, to sew, and to spin, but, like them, to the day of her death could not write even her own name. As she grew up she was tall and slender, and, all agree, of remarkable beauty. Her religious faith was ardent even as a child. She loved to be alone and dream dreams of saints and heavenly things. But during her childhood all France was overrun by English armies, and her people were sorely oppressed. The Dauphin, or Crown Prince, who was a vacillating weakling, had been shut up with the French forces in the strongholds of the Loire in the South. But there was a prophecy current at that time, ascribed to Merlin, that the kingdom, lost by a woman—Isabella—should be saved by a virgin.

As Joan brooded and prayed over the sorrows of her native land, one summer's day when she was thirteen years old and was playing down by the faery tree in the meadow, a vision came to her. She saw a bright light and heard as it were

voices of angels—Michael, St. Margaret, and St. Catherine. During the following five years she had many more visions, and finally Michael said to her, "Jeanne, go to the aid of the King of France and thou shalt restore the kingdom to him." She replied, "Messire, I am only a poor girl and know not how to ride or lead men-at-arms." Again came the voice, "Go to M. de Beaudincourt, captain at Vaucouleurs, and he will conduct thee to the King." When her father heard her plan, he declared he would drown her with his own hands in the river rather than see her traveling with men-at-arms. But she was determined to obey her "voices," as she called them. So, after long persuasion, an uncle agreed to take her secretly to Vaucouleurs. Arrived there, she was at first scorned and ridiculed. But finally she won the favor of the Duke and, accompanied by a brother and a few soldiers, she made her way clear across France, through the hostile armies of the English, without mishap.

The Dauphin received her suspiciously at first, but she is said to have revealed to him the content of a secret prayer he had made, and to have given him assurance of his legitimacy as heir to the throne, of which there was some doubt. She was then put at the head of the whipped armies of France, equipped with shining white armor, mounted on a black charger, with the sword of St. Catherine and a banner embroidered with white lilies and God enthroned in the clouds. Thus caparisoned she rode at the head of 6,000 men to the relief of Orleans, then besieged by the English. Her arrival fired the faint hearts of the French, rough buccaneers gave up swearing, and the debauchery of the soldiers ceased. In fifteen days the English were forced to retreat, bearing with them a tale of the witchcraft by which they had been overcome. As a matter of fact, the French vastly outnumbered the English, but had been cowed by defeat and discouraged by the impotence of the court. What they lacked was a leader and the enthusiasm of success, while the English were soon paralyzed by their superstitious fears. On the other hand, Joan displayed remarkable common sense, tireless energy, and audacious courage, which are the chief ingredients of military genius, while her deep faith in God, in the power of prayer, and in the righteousness of her cause must be held responsible for the chief measure of her success. This was the more remarkable considering the jealousy of the dis-

credited French generals, the inexplicable opposition of the Church, and the intrigues at the court.

In a whirlwind campaign she won battle after battle and in three months drove the English almost entirely out of France. At the end of that time she saw her dream come true, when she secured the coronation of the Dauphin as King of France at the cathedral at Rheims. She then desired earnestly to return to her native village and the keeping of her sheep with her brothers and sisters, who, she said, would be glad to see her again. But she was overpersuaded to continue at the head of the army until the last invader should have been cleared from her native land. The following spring she saw her first defeat, when, through jealousy and cowardice, her men failed to storm Paris, which was still held by the enemy. She turned with a handful of men to attack the Burgundians, who were in league with the British, she was defeated, and her soldiers fled, leaving her to be captured by the enemy. The dastardly king, whose realm she had saved, did not lift a finger to help her. The Duke of Luxembourg, her captor, sold her for 10,000 livres to the English, who cast her into a dungeon at Rouen, where she was tortured, insulted, and in every way maltreated.

At the instigation of the English commander, who was piqued at his continued defeat at the hands of a peasant girl, she was tried before an ecclesiastical court under Bishop Cauchon, a miserable hireling. For days the doctors of divinity plied this peasant girl with theological questions, which she answered with such truth, honesty, and wisdom that they were finally forced to hold the sessions in secret to keep from being made a laughing stock. This infamous court finally condemned her to life imprisonment on twelve counts, including heresy, sorcery, and conduct unbecoming a woman in wearing man's attire.

But her tormentors were not satisfied with this unjust and cruel verdict. They continued their persecution of her in her place of imprisonment and circulated various rumors about her until finally it was said that she had relapsed and disobeyed the orders of the court, and for this she was burned at the stake on May 30, 1431. To the last she hoped that God would deliver her, though her "voices" seemed to have warned her of some such end. She met her fate with shining face, and as the flames leaped about her she was heard to call

again and again on the name of Jesus. Then her head dropped and her frail body withered. She had saved her country, herself she could not save.

DAILY READINGS

Fourth Week, First Day: Joan's Childhood

And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; that Jehovah called Samuel: and he said, Here am I. . . . Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.—I Sam. 3: 1-4, 9, 10.

As in the days of Samuel, so in the dark ages in which Joan of Arc was born, the word of the Lord was precious, for there was no frequent vision. There were many shrines in the days of Samuel, and at them many boys waiting upon the priests. But God needed only one Samuel to save the dying embers of His religion in Israel. There were many villages in France in the days of *La Pucelle*, and girls in every village who might have been chosen, but God needed only one Joan to kindle afresh the light of faith amidst the despairing gloom of France. Joan even as a little girl was marked by a strange beauty, the beauty of the Spirit shining through a face of physical perfection, her deep lustrous eyes, like faith, "the substance of things hoped for, the evidence of things not seen." And during those dark girlhood days, when every rumor brought some fresh terror of the invading enemy and every winter brought a new pinch of poverty, Joan was always busy, nursing the sick in the village, taking into her father's house some wounded straggler or weary tramp, or it may be only a stray cat or a lame dog. Many were her father's remonstrances, when the bowl of soup

would scarcely reach around the table, but Joan's heart was big in every need, and all loved her, so they found it hard to deny her anything. Though she liked at times to commune alone, she was not morose, but loved her friends, and was the light and joy of every gathering. Thus it was not by any sudden change of life that she entered upon her mission; through the few short years of girlhood she was growing into it and living it every day.

What was the chief difference between Joan and other boys and girls of her time? Does greatness ever come suddenly upon people?

Fourth Week, Second Day: Joan's Voices

In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.—Isa. 6: 1-7.

“Holy, holy, holy, Lord God of Hosts,
The whole earth is full of his glory.”

There is no more inspiring hymn of praise in any language than those words from Heaven to the young man Isaiah. His country was invaded by conquering hosts from without, while within were only debauchery and craven fear. It was on incidents like this in the lives of the prophets and saints of the past that Joan, the little shepherd girl, was brought up, and her country was in a like state of weakness and fear. And one day when she was a mere slip of a girl, playing by

the faery tree in the meadow, there came a like vision to her. When such calls come to human clay, the first cry of the beholder is always one of unworthiness. In the symbolic action of the angel taking a coal of fire from off the altar of the Lord and laying it on the lips of Isaiah we get a wonderful picture of the purifying power of a great mission. Those great spirits, whose lives have flamed out to light up the dark places of history, have all been devoted in their youth by some overmastering call to the service of their fellowmen. And as the master-passion grew in their hearts, it burnt out the dross of selfishness that makes most men small. So it was with Joan as she communed with the Divine Spirit during those next five years, and as she lived her life of daily service among her suffering people. Her life was being purified and sanctified so that she might be able to meet every trial and temptation, and even to pass through the ordeal of fire unscathed. We are reminded of Christ's words, "For their sakes I sanctify myself, that they themselves also may be sanctified in truth" (John 17: 19).

Has God a mission for every one of us? What was Isaiah's mission? Give a brief account of his life. What are some of the great missions still waiting to be accomplished in our day?

Fourth Week, Third Day: Joan's Obedience

And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed. Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste.—Isa. 6: 8-11.

There seemed to Joan, as to Isaiah before her, every reason why some one else should go and save France, and she should stay at home, some man skilled at arms, some man of family and reputation and education, some powerful and commanding presence. There was every reason, except this, that the vision had come to her. She had the idea and the enthusiasm,

she had the faith and the assurance of God's will, and that was enough. For, after all, it was faith and enthusiasm that France needed, rather than experience in warfare. Not one spark of personal ambition or selfishness drove her on—rather did she shrink from the ordeal and the honor, declaring that she had “rather go back to tending sheep with her brothers and sisters, for they would gladly receive her.” But she had caught the vision, she loved her country more than herself—and she went. Despite the opposition of her father who threatened, and whom she had always obeyed, and of her mother, whom she loved, and despite the ridicule of friends and strangers alike, still she went. As God used Isaiah, an unknown visionary, to save Israel and to send his truths flashing across the ages, so He used Joan the shepherd girl to save France and to inspire us to some great service.

What has belief that one is doing the will of God to do with one's enthusiasm? What constitutes a call to service? Judging by the experience of Isaiah and Joan, how will we be received when we attempt some great service?

Fourth Week, Fourth Day: Joan's Innocence

Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. —I Cor. 13: 4-8.

These words from St. Paul might almost have been written of Joan of Arc. Certainly she bore all the weight of the sorrow of France, believed in the brigands and Bluebeards around her—the original of that story was said to be a member of her staff—hoped against hope for the salvation of her country, and finally endured every indignity and injustice, all in the spirit of the Christ whom she served. The marvel of her sanctity while leading the armies of France—a beautiful girl alone among a horde of bloody and cruel men—lay not in innocence which is ignorance, and not in any miscalculation

of the evil in men, for she was a shrewd judge of character and had an uncanny way of knowing what people thought. But it came from a deliberate choice to put men on their honor, to trust them, to see the best in them. The reality of the Christ was so real to her, that she took men at His valuation and saw them through His eyes. Therefore she saw the ideal in each man, the man that he might have been, and her very faith in them called the nobleman that had been lurking in the background of each man's life out into the light. And though the voices that spoke to her ceased and the prophecies were done away with, still her love never failed.

How did Joan bring out the best in men? Will this work as a rule of life? How?

Fourth Week, Fifth Day: Joan's Victories

Finally, be strong in the Lord, and in the strength of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand.—Eph. 6: 10-13.

Joan thought she went out to lead the armies of France against the invading English. In reality she went out to fight against all the hosts of darkness, against selfishness, sottishness, cruelty, and craven cowardice among the leaders of her own loved France, against spiritual wickedness in high places. The real key to her victories was self-mastery, the real victories were won not on the open field of battle, but on her knees before her God. And so it always is, whether on the military or any other field of battle. Force and material things may seem for the time to win out; but the permanent values are moral, and in the long run they are bound to win. The key to all mastery is self-mastery, and self-mastery really means God's mastery of self.

Apply this to history, particularly to that of Israel and of Belgium. Apply it to individuals, as St. George, St. Augustine, Napoleon, Christ, and to men of your own times. Apply it to your own life.

Fourth Week, Sixth Day: Joan's Defeat

And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.—Matt. 10: 28.

Then saith Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? In that hour said Jesus to the multitudes, Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled. Then all the disciples left him, and fled.—Matt. 26: 52-56.

Joan's defeat was a physical, not a moral, one. In very truth she proved our Lord's words, "Whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." She cast her indomitable spirit between France and destruction, and it was inevitable that her frail body should be crushed by the impact. But her spirit was unconquered because it was unconquerable. When once the enemy had her within his grasp, all the power arrayed against her of defeated generals, dense superstition, and a dissolute priesthood could not touch her spirit. Their rage was impotent, and served only the more to glorify her in her death. The pity of it is not that she died—she would gladly have given her life for her loved France—but that she was left to suffer and die alone. Not one of her soldiers whom she had led so often to victory followed her in her defeat. Not one of her knights in that age of chivalry risked ascending the scaffold for his fair leader. The King whom she had crowned did not lift a finger in her defense, and the Church to which she was above all loyal condemned her.

Is the thanklessness of public service an excuse for neglecting it? Why is it that the world first martyrs and then canonizes its great spiritual leaders? Mention some of the most notable examples of this. What did Christ promise His disciples? (Mark 13: 9-13.) Are we living up to this? Put into your own words what the crucifixion means to you.

Fourth Week, Seventh Day: Joan's Place in Our Hearts

And Mary said,

My soul doth magnify the Lord,

And my spirit hath rejoiced in God my Saviour.

For he hath looked upon the low estate of his hand-maid:

For behold, from henceforth all generations shall call me blessed. . . .

He hath showed strength with his arm;

He hath scattered the proud in the imagination of their heart.

He hath put down princes from their thrones,

And hath exalted them of low degree.

The hungry he hath filled with good things;

And the rich he hath sent empty away.

—Luke 1:46-48; 51-53.

In a man-made world, womanhood has not had its due. Most of the great names of history are those of men and most of the spectacular deeds have been done by men. Yet scarcely one of these men could have been what he was without the influence of some good woman in his life—a mother who nurtured and trained him, a sister of deep insight who loved him, an understanding wife, true and noble, or not infrequently a friend, some older woman of strong personality who was the inspiration of his genius. Moreover, while men carry off the glory where there is success, in case of failure it is the lot of the women to suffer, to endure, and to sustain. So universal are these qualities of inspiration and endurance in womanhood it is difficult to pick out individuals who personify them. And how many thousands, nay millions, of earth's heroines have been lost altogether to memory! Perhaps the two most outstanding examples of noble womanhood that have come down to us are Mary, the Mother of our Lord, who in the adoration paid to her represents in a sense all motherhood, and Joan of Arc. What Mary is to motherhood, Joan is to girlhood. She personifies all that is best in girlish gentleness, purity, faith, loyalty, courage, and fortitude. Though she was indeed a woman of action, her accomplishments resulted yet more from her inspiration of others to action. Thus she is the true heroine. There are doubtless many other women who have displayed all these qualities as

much as she and have been forgotten. But because of the spectacular story that goes with her life, there is none other that we can hold up more to admiration and emulation than hers. To be sure, we can not expect our girl friends of today to be leading armies in the field, but we should expect to find in them the same qualities of greatness that were in Joan of Arc. Blessed is he who expects, for he shall not be disappointed.

What has been the place of woman in the great European War? Have women shown any less courage than men? What are the two great inspirations toward courage and chivalry in a young man's life?

Jeanne d'Arc was one of the world's greatest women. What did she think of the Christ?

For an excellent comparison consult the life of Ann Judson, the most inspiring story of a beautiful woman's courage and devotion in modern history.¹

¹See her life, "Ann of Ava," published by the Missionary Education Movement.

STUDY V

Christopher Columbus— Discoverer

COMMENT FOR THE WEEK

Christopher Columbus was born near Genoa, Italy, in 1436. At the age of fourteen, after having studied for some time geography, geometry, astronomy, and nautical science, at the "University" of Pavia, he became a sailor. He made a voyage to the Northern Ocean, to verify the discoveries of the Norsemen, and another to the Guinea Coast of Africa.

His studies had led him to accept the new view that the earth was a sphere, instead of flat with corners, and for twenty years his mind was busy with the project of reaching the East by sailing West. He sought the aid of the King of Portugal and of the people of Genoa to outfit such an expedition, but was refused. Then at the court of Spain, through eight years of discussion, opposition, and ridicule, he never lost faith in his idea nor gave up his determination to succeed.

During the time that Columbus was at the court of Ferdinand and Isabella, Spain was at war with the Moors, who threatened the destruction of the Holy Sepulcher at Jerusalem should the Spanish armies not be withdrawn. The pious zeal of Columbus was so inflamed that he took a vow to consecrate the results of his proposed discovery to the relief of the tomb of Christ, and the fact that he was unable to fulfil that vow tormented him to the day of his death.

But the other side of his character appears when we read that before sailing Columbus insisted on signing with their majesties, the King and Queen, a contract according to which he should have, "for himself during his life, and for his heirs and successors in perpetuity, the office of admiral of all lands which he should discover or acquire in the Ocean," also he was to be "Governor General and viceroy of all the coun-

tries and continents," and he should "have the right to one tenth of all the pearls, precious stones, gold, silver, spices, and merchandise of every sort."

At last in 1492 he received the support of Ferdinand and Isabella, and in August sailed away from Palos with three small vessels.

Columbus begins the log of his journey as follows: "*In nomine Domini nostri, Jesu Christi*"—in the name of our Lord Jesus Christ—the most lofty, most Christian, most excellent, and most powerful Princes, King and Queen of Spain and of the Isles of the Sea, our Sovereigns in this present year, 1492. . . . Inasmuch as so many people are lost through belief in idolatry, and their acceptance of the faiths of perdition, your highnesses determined in your capacity of Catholic Christians and amiable princes, propagators of the Holy Christian faith . . . to send me, Christopher Columbus, to the above-mentioned countries of India . . . to see in what manner they may be converted to our Holy Christian faith. They commanded me not to go by land to the Orient, as is the custom, but to take on the contrary the route to the West, by which way, so far as we know, no one has ever passed up to the present time."

On that first journey, many times deceived by low-hanging clouds which they took for land, tossed by equinoctial storms, with food and water running low, his men constantly in mutiny, his courage never failed him, his faith never left him. After seventy days' sailing he discovered land—a small island which he named San Salvador, one of the Bahama group.

After a short stay he returned to Spain, laden with strange fruits, and was received with universal enthusiasm. He made four voyages in all, but during his second voyage political agitators and selfish men slandered him at court; his titles and offices were taken from him, and his contract with royalty was ignored. He met with little success on his last voyage, and in 1506, poor and discouraged, he died, ignorant to the last that he had discovered a new world.

DAILY READINGS

Fifth Week, First Day: Seek First

And why are ye anxious concerning raiment? Consider

the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6: 28-33.

Jesus Christ made the central idea of His life not self, but the will of God. The central idea of His teaching to His disciples and to us is the accommodation of our lives to the purpose of God who, He assures us, is both wise and good. If we put self first, we find that friendship shuts up to us like a clam; all the world seems hostile, and we have to break our own way through the jungle of life. If we put God's will first, we find ourselves, like Christ, serving humanity; we find friends growing up on every side, and we find life's way prepared before us, with all things necessary for bodily comfort and spiritual development within our reach. God has a plan for every life, and happy is the man who finds it.

What things will be added unto us? Read Christ's wonderful words, from verse 24 on to our text. What was added to the world by Columbus's discovery? What argument does Christ use to show that God will take care of us? Will it hold? Does He here counsel laziness and improvidence, like the life of the hobo? Can a man be lazy and improvident if he is doing God's will? In what two senses do we have to "seek" God's Kingdom and His righteousness?

Fifth Week, Second Day: Seek and Ye Shall Find

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your

Father who is in heaven give good things to them that ask him?—Matt. 7:7-11.

Christopher Columbus started out to discover a new way, and he discovered a new world. Not only did he discover "the new world" in the Western hemisphere, but largely through his discovery the old world discovered itself and became new. It may seem to you that it is now impossible for anyone else ever to do what Columbus did, for all the world has already been discovered and most of it explored. But the words of Christ are as true to you as they were to Columbus. You can be as great a discoverer as he. A whole new world awaits discovery, for you and for every one. It is God's world—the spiritual world—that waits for you to discover it, and once you have discovered it, the old world, the world that you have known before, becomes new. It is filled with new life, new power, new light, and everything seems new.

Are Christ's words true in your experience, that *every one* that asketh receiveth? Are there any other worlds that remain to be discovered? How about astronomy and psychology? Think of others. Compare Columbus's journey with "The undiscovered country from whose bourn no traveler returns," which we all face. In what way did the old European world rediscover itself through Columbus's discoveries? Describe the Renaissance, or rebirth of science and art and religion, that followed his discoveries.

Fifth Week, Third Day: Faith the Bridge to Discovery

Now faith is assurance of things hoped for, a conviction of things not seen. For therein the elders had witness borne to them. By faith we understand that the worlds have been framed by the word of God, so that what is seen hath not been made out of things which appear. By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.—Heb. 11:1-4.

The world naturally seeks wealth and happiness. In the days of Columbus ease and riches were supposed to await

any one who could reach "the Indies"—the fabulous land of the East. Every one knew that to the West lay the ocean, filled with countless dangers. All knew that they could sail out upon the ocean; none knew how far they could sail, or whether there was any land beyond, or any return for those who ventured forth. Few cared to venture out of sight of land. Columbus boldly proposed to launch forth and reach the East by sailing West. The "wise ones" laughed at him. His faith was supported by science and reason, the best that he could get, and he had evidence of some land beyond in the flotsam of unknown plants and trees washed up by the Gulf Stream. But still his voyage was a venture of faith, and it took the force, the dynamic, of faith to prepare for the journey and to drive his ships across the sea. The Christian's venture of faith, of finding himself by losing himself—losing himself in God's higher plan for his life—seems to some people as foolish as Columbus's proposition of finding the East by going West.

How is faith an asset in the business world? What causes financial panics? Is faith then a reality? Is it dependent on fact? Is this so also of religious faith? Compare Christ's entering the gates of death for us with Columbus's sailing into the unknown West. Compare Columbus's risking all and starting West to reach the East and its treasure with Christ's saying, "He that loseth his life for my sake shall find it."

Fifth Week, Fourth Day: Faith Brings Action and Leads to Discovery

By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God.—Heb. 11:8-10.

The important thing about today's lesson is the word "obey." There were a number of men in Columbus's day who thought the world was round, who thought one might get East by going around the other way. An idea is God's command—follow it! Columbus, like Abraham, was the only man of

his day to get up and go—and *he* discovered the new world. We all have ideas, but we fail to follow them; we all have good impulses, but how often do we fail to obey them! Some of us are just plain lazy, and take it all out in impotent dreaming or careless drifting. Others want to know where they are going, and what they are going to get out of it. It requires courage to launch out, but faith in God makes it easy. The joyous attitude of the old song, "I don't know where I'm going but I'm on my way," is all right—if we know that God is leading.

What does James teach us about faith and action? (James 2: 17, 18.) What great change in this regard is going on today in Christianity? What two chief motives had Columbus in his venture of faith? Were they both worthy motives? What historical incident made a western route necessary?

Fifth Week, Fifth Day: The Result of Discovery Is Knowledge

Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.—Eph. 3: 8-11.

Columbus made a great discovery, yet he died not knowing that he had discovered a new world. The riches of Christ are unsearchable; not that we cannot find them, but rather that no one man can ever find them all and exhaust them. Columbus did not complete his discovery, but he did bring the knowledge to the world that there was a way to the West, with lands to be developed and settled and peoples to be civilized and Christianized. It has been left to others, millions of others, including ourselves, to have their share in completing his discovery. The knowledge that directly followed Columbus's discovery ended the Middle Ages, and gave to the world the greatest intellectual awakening it has ever seen. Our knowledge of science—which St. Paul calls "the wisdom

of God"—has increased at a geometric ratio since that time. The Norsemen may have visited America, but they did not discover America, did not bring the knowledge to the world. The greatness of Columbus's achievement is proved by the results.

What does St. Paul say his task was? How does Paul's achievement in his line compare with that of Columbus in his? Make a list of the results of Columbus's discovery—scientific, political, commercial, and religious.

Fifth Week, Sixth Day: Knowledge Insufficient— Need of Power

"For this reason, on bended knee I beseech the Father, from whom the whole family in heaven and on earth derives its name, to grant you—in accordance with the wealth of His glorious perfections—to be strengthened by His Spirit with power penetrating to your inmost being. I pray that Christ may make His home in your hearts through your faith; so that having your roots deep and your foundations strong in love, you may become mighty to grasp the idea, as it is grasped by all God's people, of the breadth and length, the height and depth—yes, to attain to a knowledge of the knowledge-surpassing love of Christ, so that you may be made complete in accordance with God's own standard of completeness."—Eph. 3: 14-19 (Weymouth's Translation).

Let not the glory of Columbus be dimmed; but we cannot blind ourselves to his weaknesses. Although the conversion of the "heathen" and the recovery of the Holy Sepulcher were in part motives of his undertaking, his own glory and wealth loomed large in his view. He demanded a written contract with his sovereign that he be made viceroy and admiral, and that he have a ten per cent "rake-off" from the proceeds. "Ye cannot serve God and mammon." Hence we are not surprised that Columbus died in poverty and disappointment. He had discovered the new world, but he had not the power to gain it, because he had not conquered his own selfishness. Columbus loved gold and glory. What we love we desire; desire controls the will; and will directs our actions and all our powers. He, like the Spanish cavaliers who followed him, failed, in so far as they did fail, through this selfish love of gold and glory. We are glad to see his character purified and strengthened by trials and seeming failure. We can

avoid his mistakes and gain power by love—the love of Christ, and love like Christ's, that passeth knowledge.

What was the great mistake that Columbus made? Do you find many people today who are making the same mistake? Are you going to be one of them?

Fifth Week, Seventh Day: Power Applied—"Until He Find It"

Continue in the faith, grounded and stedfast, and not moved away from the hope of the gospel which ye heard, which was preached in all creation under heaven; whereof I Paul was made a minister.—Col. 1:23.

Perhaps the most notable characteristic of Columbus was his persistence. Through twenty years of planning, through rebuffs from Portugal and Genoa, through eight years of opposition and discouragement at the court of Spain, he continued in the faith. On board his ship, when storms assailed, when provisions were low, when sailors mutinied, and his life was threatened, he still persisted. Had he turned back one day too soon, he would have failed of the great discovery. The real athlete, when once he starts a race, does not know he *can* quit. He thinks how tired the other fellow must be, and he rejoices in his hardships for the sake of his team and his Alma Mater. Success in every department of life depends upon this characteristic of stick-to-it-iveness. He who would discover the secret of the highest success must seek first the Kingdom of God, and must seek "until he find it."

Are there more failures through lack of brains or through lack of persistence? How can one acquire the persistence to achieve? Columbus was one of the world's greatest men. What did Columbus think of the Christ? What did he call Him?

STUDY VI

William Shakespeare—Dramatist

COMMENT FOR THE WEEK

"If Shakespeare were less than Shakespeare, the world would weary of his oft-repeated praises. As subject for essayist, poet, or orator, he is unequaled among men—save only Jesus of Nazareth."—Burgess.

William Shakespeare lived, and for us still lives, in the creations of his own brain—in that unrivaled galaxy of saints and sinners, kings and courtiers, knights and fair ladies, princes, paupers, and publicans, with which he has enriched literature for all ages. And let us remember that there was no trait of any of these characters that did not germinate in his fertile brain—that is to say, no trait which he himself was incapable of expressing, not merely in words but in his own life. Thus we see the wideness of his genius and the richness of his personality. Yet of his actual life but little is known, and that little, we are not surprised to find, is a strangely human mixture of good and ill.

He was born in 1564, at Stratford-on-Avon, England, the son of a shopkeeper and alderman. His father was a glover—tradition says for a time also a butcher, and that William had the slaughtering to do. At any rate, William had but little schooling, and at seventeen married a woman eight years older than himself. At twenty-two he went to London as an actor, and soon after began writing sonnets and plays. He had quick success, for we know that within five years he was a partner of the Blackfriars Theater, and soon after was one of "The King's Players." In 1597 he bought a home in Stratford, where he lived in ease, and died in 1616, at the age of fifty-two. He was buried in the parish church, where his statue and his tomb remain to this day. Certain it is that he was wild during his younger days, and that he lived to regret

much of the evil that he had done, a fact which we can easily gather from some of his sonnets.

No one ever lived, except our Lord Himself, about whom so many books have been written as about Shakespeare, and yet practically all the facts that are known concerning his life are put down here. Many scholars have indeed claimed that he never lived at all; or at least that if he lived, he was only a dummy, and did not write the plays attributed to him. The fact remains that we have the plays, and that some one wrote them whom we call Shakespeare—all of which goes to show how little there is in a name and fame. The important thing is that one should do a work that is worthy to live and bless humanity; it does not much matter what name, if any, is attached to it.

Shakespeare's understanding of human nature is unsurpassed, and he was a past master in showing up the shams, foibles, and follies of his characters. We may say that his mind was simply a mirror, which reflected the world which it saw, and that he had no opinion of his own. But this is a shallow judgment, and all who read him understandingly see that there is alike beneath his buffoonery and his grim tragedy a deep and consistent philosophy of ultimate victory for right, honor, and truth. This philosophy is based on a belief in God, as taught by Jesus Christ, and while he seldom misses an opportunity of taking a shot at hypocrisy in the garb of religion, his ultimate point of view is thoroughly Christian. As Strong says in his "Great Poets and Their Theology," "Shakespeare has dug down through superficial formula to the bed rock of Christian doctrine. He held the truths which belong in common to all ages of the Church. If any deny the personality of God or the deity of Christ, they have a controversy with Shakespeare. If any think it irrational to believe in man's depravity, guilt, and need of supernatural redemption, they must also be prepared to say that Shakespeare did not understand human nature."

"Thus unto thee, O sweet Shakespeare sole,
A hundred hurts a day I do forgive
('Tis little, but, enchantment! 'tis for thee) :
Small curious quibble; Juliet's prurient pun
In the poor, pale face of Romeo's fancied death;
Cold rant of Richard, Henry's fustian roar

Which frights away that sleep he invokes;
 Wronged Valentine's unnatural haste to yield;
 Too-silly shifts of maids that mask as men
 In faint disguises that could ne'er disguise—
 Viola, Julia, Portia, Rosalind. . . .

But Thee, but Thee, O sovereign Seer of Time,
 But Thee, O poet's Poet, Wisdom's Tongue,
 But Thee, O man's best Man, O Love's best Love,
 O perfect life in perfect labor writ,
 O all men's Comrade, Servant, King, or Priest,—
 What *if* or *yet*, what mole, what flaw, what lapse,
 What least defect or shadow of defect,
 What rumor, tattled by an enemy,
 Of influence loose, what lack of grace
 Even in torture's grasp or sleep's or death's,—
 O, what amiss may I forgive in Thee,
 Jesus, good Paragon, Thou Crystal Christ?"
 —Sidney Lanier, "The Crystal."

DAILY READINGS

Sixth Week, First Day: Shakespeare and Humanity

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. 11: 28-30.

And be not afraid of them that kill the body, but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell.—Matt. 10: 28.

Each human life is a drama in five acts—of birth, of youth, of love, of struggle, and of death. Shakespeare took the stories of real people who had lived and struggled, stories which had come down either in history or literature, of lives which illustrated the great elemental passions of humanity, and laid them before us so that all can see their meaning. Like all great dramatists from Sophocles and Æschylus down to our own day, he pictured the struggle of the spirit against the flesh, ending in the death of the body and victory or defeat for the soul.

The life of Jesus Christ is the greatest drama ever enacted

—a drama lived out in real life, culminating in the fierce struggle for the soul of humanity in Gethsemane and on the Cross, and ending in the glory of the resurrection morning. That life was too sacred for the genius of even a Shakespeare, and it had already been pictured in the gospels in a way that no dramatist could improve upon. The peasants of Oberammergau have taken it almost exactly as it stands, and for four hundred years have been enacting it as a religious vow. It has there been witnessed by more people and has brought deeper lessons to their hearts than any play of Shakespeare's. But wherever else it has been enacted, either for art or for gain, the attempt has been treated as a sacrilege.

Yet although Shakespeare did not attempt to portray this greatest drama of history, the plays that he did write were written from the point of view of the Cross, that selfishness and pride bring death and destruction, while unselfish service brings life and victory. In Shakespeare's characters we find the great truth illustrated that "it is neither a man's worldly fortunes, nor the adherence of his friends, nor the fidelity of his wife, nor the time nor manner of his death, but the tenor of his life, which determines whether he is properly an object of envy or of pity."

"All the world's a stage,
And all the men and women merely players:
They have their exits and their entrances;
And one man in his time plays many parts,
His acts being seven ages. At first the infant,
Mewling and puking in the nurse's arms.
And then the whining school-boy, with his satchel
And shining morning face, creeping like snail
Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad
Made to his mistress' eyebrow. Then a soldier,
Full of strange oaths and bearded like the pard,
Jealous in honour, sudden and quick in quarrel,
Seeking the bubble reputation
Even in the cannon's mouth. And then the justice,
In fair round belly with good capon lined,
With eyes severe and beard of formal cut,
Full of wise saws and modern instances;

¹ Eaton, "Shakespeare and the Bible."

And so he plays his part. The sixth age shifts
Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side,
His youthful hose, well saved, a world too wide
For his shrunk shank; and his big manly voice,
Turning again toward childish treble, pipes
And whistles in his sound. Last scene of all,
That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans everything."

—"As You Like It," Act II, Scene VII.

Sixth Week, Second Day: Shakespeare and Manhood

Doing nothing through faction or through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others. Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name.—Phil. 2: 3-9.

Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.—Rom. 15: 1.

Jesus of Nazareth, with the endowment of perfect manhood that would have made the fulfilment of any ambition possible to Him, proved His greatness and fulfilled His ambition by emptying Himself and becoming the servant of mankind. And for this cause God has exalted Him above all others, and humanity rejoices to call Him Lord.

Shakespeare nowhere attempts to show us the ideal man. He takes life as he finds it. His major characters are, therefore, men of great qualities, but each with some fatal flaw which in the end makes a tragedy of his life. In most of these cases it is ambition, another name for selfishness, which brings about the wreckage. We find Macbeth led into sin and murder through ambition; Cæsar was ambitious; and

what a succession of ruin is brought about by the selfish ambition of Hamlet's uncle, Claudius! It is, however, in his "King Henry the Eighth" that we find this idea best expressed, in the words of the discredited Wolsey to the young Cromwell:

"Say, Wolsey, that once trod the ways of glory,
And sounded all the depths and shoals of honour,
Found thee a way, out of his wreck, to rise in;
A sure and safe one, though thy master miss'd it.
Mark but my fall, and that that ruin'd me.
Cromwell, I charge thee, fling away ambition:
By that sin fell the angels; how can man, then,
The image of his Maker, hope to win by it?
Love thyself last: cherish those hearts that hate thee;
Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and fear not;
Let all the ends thou aim'st at be thy country's,
Thy God's, and truth's; then if thou fall'st, O Cromwell,
Thou fall'st a blessed martyr."

—"King Henry VIII," Act III, Scene II.

Sixth Week, Third Day: Shakespeare and Womanhood

Now Jesus loved Martha, and her sister, and Lazarus. . . . Martha therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha therefore said unto Jesus, Lord, if thou hadst been here, my brother had not died. And even now I know that, whatsoever thou shalt ask of God, God will give thee. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this? She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of God, even he that cometh into the world. And when she had said this, she went away, and called Mary her sister secretly, saying, The Teacher is here, and calleth thee. And she, when she heard it, arose quickly, and went unto him.—John 11: 5; 20-29.

See also John 19: 25-27, and 4: 1-42.

It has been frequently said that Jesus Christ did more to uplift womanhood than in any other realm of life. This was probably because woman most needed uplift, because man had been so unfair and overbearing in his treatment of her. Certain it is that before Christ, every nation and every land on earth oppressed woman, and that since Christ, in the rise of Christian civilization, woman has gradually taken a position not only of equality but of sacred honor among men. This Christ has effected not alone by His teachings but by His acts—such fair and noble scenes as we see at the well in Samaria, or with Mary and Martha, or where Christ commends His mother to the disciple whom He loved. Shakespeare has given us a portrayal of womanhood that is in wonderful harmony with the spirit of the Gospel. Ruskin says of the women of Shakespeare, "Among all the principal figures, there is only one weak woman, Ophelia." A nobler sentiment can scarcely be conceived than that of Portia's well-known plea to Shylock for mercy in "The Merchant of Venice":

"The quality of mercy is not strain'd,
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice blest;
It blesseth him that gives and him that takes:
'Tis mightiest in the mightiest: it becomes
The thron'd monarch better than his crown;
His scepter shows the force of temporal power,
The attribute to awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this scepter'd sway;
It is enthroned in the hearts of kings,
It is an attribute to God himself;
And earthly power doth then show likest God's
When mercy seasons justice."

—"The Merchant of Venice," Act IV, Scene I.

Can one find anywhere in non-Christian lands the comradery we find between Jesus, Mary, and Martha? Is this a good or bad thing? How was woman dishonored in Oriental philosophy? Is real progress possible as long as womanhood is kept in dishonor and ignorance?

For sheer character, Isabella's words in "Measure for Measure," when pressure is brought upon her to buy her

brother's release from prison by forfeiting her own chastity, cannot be surpassed:

Isabel: "I'll to my brother:
 Though he hath fall'n by prompture of the blood,
 Yet hath he in him such a mind of honour,
 That, had he twenty heads to tender down
 On twenty bloody blocks, he'd yield them up,
 Before his sister should her body stoop
 To such abhorr'd pollution.
 Then, Isabel, live chaste, and, brother, die:
 More than our brother is our chastity. . . .

Claudio: Ay, but to die, and go we know not where;
 To lie in cold obstruction and to rot;
 This sensible warm motion to become
 A kneaded clod, . . .

Sweet sister, let me live:
 What sin you do to save a brother's life,
 Nature dispenses with the deed so far
 That it becomes a virtue.

Isabel: O, you beast!
 O faithless coward, O dishonest wretch!
 Wilt thou be made a man out of my vice? . . .
 Take my defiance;
 Die, perish! Might but my bending down
 Reprieve thee from thy fate, it should proceed:
 I'll pray a thousand prayers for thy death,—
 No word to save thee."

—"Measure for Measure," Act II, Scene IV; Act III, Scene I.

Where, outside of the New Testament, could Shakespeare have gotten his noble conception of womanhood?

Sixth Week, Fourth Day: Shakespeare and Purity

Ye have heard that it was said, Thou shalt not commit adultery: but I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye causeth thee to stumble, pluck it out and cast it from thee: for it is profitable for thee that one of thy members should

perish, and not thy whole body be cast into hell.—Matt. 5: 27-29.

The religion of a man or a nation can be measured by the purity that it produces in the heart. Religion is man's relation with God, and Christ said, "Blessed are the pure in heart, for they shall see God." A man of impure heart may be said to have no true religion at all. Shakespeare's teaching is certainly on the side of purity, for not only has he, as we have seen, held up a noble ideal of womanhood, but as Coleridge says, "Except in Shakespeare you find no such thing as a pure conception of wedded love in our old dramatists." But when we examine Shakespeare's life, we find that as a young man he sinned grievously, and that he could never wipe away the memory of his shame. He is speaking from the bitterness of his own experience when he says:

"Lust is but a bloody fire,
Kindled with unchaste desire,
Fed in heart; whose flames aspire
As thoughts do blow them higher and higher."

But though Shakespeare learned purity by bitter experience, there is nothing more foolish than the idea of some young men that they must make their own experiments in sin. He who tries it, though he may later escape, gains nothing, and he can never fully recover the pure heart that he has lost. Christ, though tempted, never yielded. Shakespeare is accounted among the greatest of men, and yet to whom do we turn when tempted and in need of help—to Shakespeare or to Christ?

What line will you take if you are to have others turn to you for help in time of trouble?

"What rein can hold licentious wickedness
When down the hill he holds his fierce career?"—Henry V.

What is your answer?

"The expense of spirit in a waste of shame
Is lust in action; and till action, lust
Is perjured, murderous, bloody, full of blame,
Savage, extreme, rude, cruel, not to trust;

Enjoy'd no sooner but despis'd straight;
 Past reason hunted; and no sooner had,
 Past reason hated, as a swallow'd bait,
 On purpose laid to make the taker mad;
 Mad in pursuit, and in possession so;
 Had, having, and in quest to have, extreme;
 A bliss in proof, and prov'd, a very woe;
 Before, a joy proposed; behind, a dream.

All this the world well knows; yet none knows well
 To shun the heaven that leads men to this hell."

—Sonnet CXXIX.

Shakespeare was writing here of lust from experience. That bitter experience had left a deep stain on his memory which he would gladly have removed.

Sixth Week, Fifth Day: Shakespeare and the Bible

Many other signs therefore did Jesus in the presence of the disciples, which are not written in this book: but these are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name.—John 20: 30, 31.

In Shakespeare's time the Bible was the one book and almost the only book within the reach of the common people. Several private translations were in circulation, in particular Wycliffe's Bible. The work of translating the King James' Version was done between 1604 and 1611. The five years that followed this translation were the greatest of Shakespeare's life, during which he wrote his greatest dramas. There are about forty different names for the Deity in Shakespeare's works, appearing in all some seven hundred times. Frequent reference is made to Christ as Saviour, Redeemer, and Lord. There are almost countless references to or illustrations taken from the Old and New Testament. But, what is still more important, the characters of Shakespeare illustrate the true principles of human life and destiny as taught in the Bible, so that, although they are not "religious" plays, we might well say that had a man never seen the Bible, from a close study of Shakespeare he would be impelled to understand and to believe Christianity.

"It is not so with Him that all things knows,
As 'tis with us that square our guess by shows.
But most it is presumption in us when
The help of heaven we count the act of men."

—"All's Well That Ends Well," Act II, Scene I.

What influence did the new translation of the Bible have on Shakespeare's writings?

Sixth Week, Sixth Day: Shakespeare and Immortality

For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the will of him that sent me, that of all that which he hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on him, should have eternal life; and I will raise him up at the last day.—John 6: 38-40.

Christians today are not so interested in heaven as they used to be, but rather are interested in bringing the Kingdom of Heaven on earth. But a conception of the immortality and infinite worth of the human spirit is at the center of all Christian teaching. As Shakespeare is supposed to have understood human nature better than any other writer, it is interesting to find this same doctrine underlying all his great dramas. We all remember Hamlet's words:

"To be, or not to be; that is the question:
Whether 'tis nobler in the mind to suffer
The slings and arrows of outrageous fortune,
Or to take arms against a sea of troubles,
And by opposing end them? To die: to sleep;
No more; and by a sleep to say we end
The heart-ache and the thousand natural shocks
That flesh is heir to,—'tis a consummation
Devoutly to be wish'd. To die, to sleep;—
To sleep: perchance to dream: ay, there's the rub;
For in that sleep of death what dreams may come
When we have shuffled off this mortal coil,
Must give us pause . . .
But that the dread of something after death,

Charles Lamb was one of Shakespeare's greatest admirers. It is related that one day when a group of scholars were discussing the great dramatist, he remarked: "If Shakespeare were now to enter this room, we would all stand up to do him honor; but if Jesus of Nazareth were to come in, we should all fall down and kiss the hem of his garment."

What does it mean to me that Shakespeare, possessing the world's greatest mind, calls Christ "Redeemer"?

STUDY VII

Napoleon Bonaparte—General

COMMENT FOR THE WEEK

Napoleon was born at Ajaccio, the Island of Corsica, on August 15, 1769, just two months after the conquest of the island by the French. His father, Charles Bonaparte, was of a noble Italian family, refugee in Corsica, while his mother belonged to one of the best old families of that warlike little island. His childhood was not marked with the prodigies with which people usually embellish the early years of great men. He says of himself, "I was only an obstinate and curious child." No one could govern him except his mother, who made him love, fear, and respect her. At the age of ten he was sent to France to the royal school at Brienne. He was a hard student, interested especially in science, and he also reveled in Plutarch's "Lives." His knowledge he applied to the "war game," in which he led the entire school. At fourteen he was admitted to the military school at Paris by special order. He shone there also, and at sixteen he was made a first lieutenant in the garrison at Valence.

Happening to be in Corsica in 1792, he was given command of a battalion of the national guard against the English allies. His party was unsuccessful and he was forced to live in retirement and poverty at Marseilles for a time. In January, 1793, the French Revolution came to a head, and the Reign of Terror began. Napoleon accepted service under the new régime, and had some preliminary successes against the English invaders. In 1794 he was given command of the French republican army of Italy. He had brilliant success there, but was suspected of some connection with the younger Robespierre, so was recalled and dismissed from the service. In the insurrection of 1795 he was made the second in command of the forces of "The Convention," and won a decisive victory with only an hour's fighting.

About this time he married Josephine, the widow of the

Viscount Beauharnais. Immediately thereafter he took command of the army of Italy, and defeated both the Piedmontese and several armies of Austrians, each greater than his own. In 1798 he conquered Egypt for the French Republic, and invaded Palestine. Returning to France in 1799, he started a revolution against the Republic and had himself declared First Consul.

He now made overtures of peace to England and Austria, the only countries with which France was still at war, but seems to have been well pleased that these were rejected, as he was thus able to pose as the friend of peace, yet have the war which he desired. His next move was one of the most spectacular of his career. He secretly had the "Army of the Reserve" gathered at Geneva in Switzerland, and with them in May, 1800, crossed the St. Bernard pass, amid incredible difficulties and hardships.

Descending into the plains of Northern Italy, he found the Austrians, never suspecting the possibility of his crossing the Alps in their rear, calmly besieging the French under General Masséna in Genoa. Napoleon's natural course would have been to relieve Masséna at once, and en route to defeat as many of the scattered bands of Austrians as possible. He wished to startle the world, so instead he turned toward Milan. This was taking a gambler's chance, and the Austrians had actually defeated him on the plains of Marengo, when Desaix, one of Napoleon's generals, happened to come up with a large scouting party and turned defeat into victory. The Austrian general, not realizing Napoleon's precarious position, might still have defeated him, but, losing his head, he surrendered almost all of Northern Italy to the French.

Napoleon returned to Paris full of glory and honor. He proceeded almost immediately to the conclusion of treaties of peace—that of Luneville with Germany in February, 1801, the Concordat with Rome in July of the same year, and the treaty of Amiens with England in 1802. He then with remarkable energy and ability reorganized the internal affairs of France. He founded the University of Paris, the Legion of Honor, the Bank of France; he set up the existing judicial system, and had the laws codified. As the pacifier of Europe, he had himself declared First Consul for life. But he loved the arts of war rather than those of peace, and began so aggressive a policy with England, that he forced her in 1803

to break the treaty of Amiens. He then began preparations for the invasion of both England and Germany. In May, 1804, he had himself declared Emperor, Napoleon I of France. At a later date, in order to establish himself more firmly on the throne, he divorced his wife Josephine, and married Marie Louise, Archduchess of Austria.

The British navy forced him to abandon his scheme of invading England, so in 1805 he suddenly turned eastward. Without consideration he trampled neutral countries under foot, and so was able to surprise and defeat the Austrians at Ulm on the Danube. He entered Vienna in November, in December he defeated the Russians at Austerlitz, and as a result he broke up the Holy Roman Empire.

In 1806 he defeated the Prussians at Jena, and in October entered Berlin. As a result, at the Peace of Tilsit, in 1807, Prussia lost half her territory. He next sent armies against Spain and Holland, in which countries he tried to set up his brothers as kings. During this time he carried on further campaigns in the Danube country, and was continually harassing England. Finding himself unable to defeat her openly, he tried to force all Europe to boycott her ships by what is known as the "continental system."

In 1812 he invaded Russia with a vast army of 600,000 men. The Russians pursued a policy of retreating and laying waste their own territory, so that Napoleon and his men found it a desert on which they could not subsist. He captured Moscow, the ancient capital of Russia, but winter and the burning of the city forced him to retreat. He reached central Europe with barely 120,000 of his vast army.

His ambition, however, knew no bounds. He returned to France and raised a new army of 400,000, with which he held the line of the Elbe, with headquarters at Dresden. But France and his own body were being weakened by the excesses which were being put upon them. All Europe was in arms against him, and his final decisive defeat came at Leipzig in October, 1813. He retreated on Paris with a remnant of 70,000 men, where he was forced to abdicate in April, 1814.

In his hour of defeat his one thought was of self. He clung to empty and vanished honors like a child to a broken toy. He was therefore made "Emperor of Elba," a tiny island between his native Corsica and the shore of Italy, where he was in reality a prisoner.

His imprisonment, however, was short. The Allies placed indignities on France; the alliance broke up; Napoleon's veterans began returning from the prisons of Germany and Russia. In February, 1815, he escaped from Elba, returned to Paris, and was welcomed by the French army; for he had always appeared his soldiers with booty, and they idolized him. The alliance was hastily reconvened against him. He immediately began preparations for another campaign, and in June marched into Belgium. A few days later he was defeated at Waterloo by the British under Wellington and the Germans under Blücher. This time the Allies chose a safe place for him, the small island of St. Helena in the middle of the south Atlantic, where he died in 1821, friendless and almost alone. "As a systematic slayer of men he has never been equaled."

DAILY READINGS

Seventh Week, First Day: Napoleon's Boyhood

And the child grew, and waxed strong, filled with wisdom: and the grace of God was upon him. And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast. . . . And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house?—Luke 2: 40-42, 46-49.

The career of most great men has been determined in their youth. Alexander had conquered the world and died at thirty-two; Shakespeare wrote some of his best plays at twenty-five; William Pitt entered Cambridge at fourteen and won fame in Parliament at twenty-two; so we are not surprised to find that Napoleon played the war game at the age of twelve, that under his direction the scholars filled the school yard with forts, entrenchments, and redoubts, and that, when these were completed, Napoleon, "as General, directed the orders of both attack and defense." How far he

was a product of native genius, how far a product of the times, no one can determine. Certainly he had a brilliant mind and remarkable physical endurance. But that he could have put his endowments to other than military uses is shown by his winning an important literary prize in his youth, and by the administrative and financial genius he displayed at the height of his career. His chief joy in reading was Plutarch's "Lives," and it is evident that the visions he saw while reading Plutarch, of a great Oriental empire, deeply influenced his later career. His campaigns in Egypt and Palestine were a fulfillment of those visions, but it was the fascination of these dreams that led to his overreaching himself, and to his final fall. Jesus, on the other hand, as a boy of twelve, was filling his mind with the visions of Isaiah and the melody of the Psalms.

Compare Napoleon's dream of empire with Christ's idea of the Kingdom, as to extent, purpose, and method of attainment.

What is the central idea of any kingdom? (See John 6: 38.) Does Christ mean by the Kingdom of God a future heaven after death or doing God's will on this earth?

Seventh Week, Second Day: Napoleon's Temptation

And he led him up, and showed him all the kingdoms of the world in a moment of time. And the devil said unto him, To thee will I give all this authority, and the glory of them: for it hath been delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship before me, it shall all be thine. And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.—Luke 4: 5-8.

DeNorvins, a great contemporary biographer of Napoleon, says of him that he "chose between Cromwell and Washington, and he preferred to be a Cromwell." Napoleon says of himself, "If I had been in America I would of my own accord have been a Washington, and should have had but little merit therefor, for I do not see how it would have been possible for me to act otherwise. But if Washington had found himself in France, with dissolution within and invasion from without, he would have found it impossible to

be himself."¹ But Napoleon's expression "of my own accord" (*volontiers j'ausse été*) gives his case away. He admits his own will and the element of choice. Napoleon's failure came through his boundless ambition: witness his divorcing his wife in order to marry royalty, and his placing his brothers on the thrones of Europe.

Was it necessary for him to do this in order to save France? Did Washington have equal excuse for claiming a crown? Did Napoleon, with all his powers for good or for evil, fall before the second temptation which Christ successfully resisted?

Read also Matt. 4:1-10 and express the meaning of the three temptations of Christ in your own language.

Seventh Week, Third Day: Napoleon's Opportunity

And Jesus returned in the power of the Spirit into Galilee; and a fame went out concerning him through all the region round about. . . . And there was delivered unto him the book of the prophet Isaiah. And he opened the book, and found the place where it was written,

The Spirit of the Lord is upon me,

Because he anointed me to preach good tidings to the poor:

He hath sent me to proclaim release to the captives,

And recovering of sight to the blind,

To set at liberty them that are bruised,

To proclaim the acceptable year of the Lord.

—Luke 4: 14, 17-19.

Napoleon lived in troublous times, and we are willing to excuse him much. Allison says, "Not only had the throne been overturned, the nobility exiled, and the landed estates confiscated, but the institutions of religion, law, commerce, and education were almost annihilated." With such conditions within and powerful enemies without, France needed a compelling personality to save her from dissolution, and such a one had first to be a military leader before he could attend to the internal affairs of state. Napoleon's great opportunity came in 1801, when, after establishing peace with the world, he restored the Church, codified the laws, established

¹ "Memoriale de Saint Helene," Vol. I.

the judiciary, extended local government, and founded the University, the Bank of France, and the Legion of Honor, most of which have endured to this day. But because when a boy he had not mastered himself, because he had systematically always sought advancement for himself and the public good only incidentally, ambition mastered him, he broke the peace of Amiens in 1803, and embarked on a wild orgie of world conquest.

Was Napoleon's opportunity a real one? When did it come, when he was a First Consul in full command of the destinies of France, or when he was a boy and did not command his own character and imagination?

Seventh Week, Fourth Day: Napoleon's Mission

And he went forward a little, and fell on his face, and prayed, saying, My Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. Again a second time he went away, and prayed, saying, My Father, if this cannot pass away, except I drink it, thy will be done.—Matt. 26: 39-42.

All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of him that sent me.—John 6: 37, 38.

Napoleon undoubtedly had a mission. He found the French ship of state decayed, leaking at every seam, about to founder in a sea of her own blood. With him at the helm she weathered the storm, but instead of taking her to port he headed for the high seas and a career of national piracy. So the command was taken from him. God was with him in the great task of saving France, but as we see it, he left the will of God and tried to carve out for himself a destiny that had not been decreed. Lord Rosebery says of him,¹ that "he was a scourge and a scavenger, and when he had accomplished that work, he was withdrawn as quickly as he came." Na-

¹ "Napoleon, the Last Phase."

napoleon himself says, "I found the crown of France in the gutter and I picked it up on my sword's point." When once Napoleon had been entrusted with power, he was seized with the ambition to establish and perpetuate his kingdom, to make his will supreme.

Compare this attitude of Napoleon with the teaching and with the life of Christ. Is Lord Rosebery's statement complete, or did Napoleon choose the wrong path and discard God?

Seventh Week, Fifth Day: Napoleon's Friends

No longer do I call you servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another.—John 15: 15-17.

Although Napoleon, by some strange power, was able to inspire multitudes to die for him, yet the nearer people came to him, the less they loved him. And the reward that these silly fellows who flocked to his standard had for their devotion was to be led forth to the slaughter. On one expedition he started out with 600,000 men, and returned with a scant 120,000, and all for the sake of one man's ambition. Bertrand, one of the handful who remained faithful to him in defeat, and who, if anyone could, might have called himself a friend, said, "The Emperor is what he is, we cannot change his character. It is because of that character that he has no friends, that he has so many enemies, and indeed, that we are here at St. Helena." After his downfall he used to keep these faithful few standing before him in mock state for hours and the only thanks they got was abuse. The Empress, Marie Louise, declared that she never loved him—and what wonder, when, for ambition's sake, he divorced his wife to marry her. As DeNorvins says, "Doubtless such a life is more marvelous than instructive for humanity"—marvelous for its colossal selfishness, and instructive chiefly as a warning.

Is it possible for a truly selfish person to have friends? What is the essence of friendship?

Seventh Week, Sixth Day: Napoleon Defeated

And they platted a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying, Hail, King of the Jews! And they spat upon him, and took the reed and smote him on the head. And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him. . . . And when they had crucified him, they parted his garments among them, casting lots; and they sat and watched him there. And they set up over his head his accusation written, This is Jesus the King of the Jews.—Matt. 27:29-31, 35-37.

Napoleon's ultimate defeat was inevitable. He set himself to rule the whole world, his ambition knew no bounds, and he would treat on terms of equality with no one. And so the surrounding nations combined against him, and he was crushed at Leipzig. Yet when all his power and regal splendor were stripped from him, he still clung to empty titles and insisted on imperial homage. So they made him Emperor of Elba, the tiny island between his native Corsica and the mainland. It was a joke, but he took the title in all seriousness. And later, unwilling to accept his fate, he escaped, and once more plunged Europe into bloody war for ambition's sake. And yet Napoleon is one of the world's greatest. How mean and small he seems! How different was the Christ in the hour of seeming defeat and overthrow! Christ, knowing that the Jews in their selfish jealousy intended to kill Him, and that if He would practice what He preached, they must succeed, yet "steadfastly set his face to go up to Jerusalem." How we marvel at His calmness when Judas goes out to betray Him, and again when he returns to greet Him with a traitor's kiss! How regal He stands with the crown of thorns! When they mock Him and scourge Him and falsely accuse Him, He answers them nothing. And even in the agony of the cross He cares for the dying thief and prays for His enemies, "Father, forgive them, for they know not what they do."

How could Jesus have been more like God? What was the chief difference between Napoleon and Christ in the hour of trial? Did Christ ever suffer defeat?

Seventh Week, Seventh Day: Napoleon and the Christ

And Jesus came to them and spake unto them, saying, All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world.—Matt. 28: 18-20.

We have painted Napoleon rather black, and certainly none of us would want to be like him. And yet we cannot but admire his power; humanity cannot but stand amazed at his genius. It is particularly difficult to understand how he could have gone so far wrong, when he had so brilliant a mind and had the facts before him. All this goes to show that it is not the thing which convinces a man's intellect which is effective in his life, but the thing which inspires his imagination and attracts his will. Though Napoleon knew the story of the Crucifixion, it was Plutarch's lives of Oriental despots that inflamed his imagination. But at last, from the gloom of his own hideous failure, Napoleon came to see the cross of Christ in its true light. He said, when a prisoner living in a miserable cow-shed on the island of St. Helena, from which the only escape was death, "I have inspired multitudes with such devotion that they would have died for me, but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the boundaries of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is above all others difficult to satisfy. . . . He asks for the human heart. He will have it entirely to Himself. He demands unconditionally, and forthwith His demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. . . . This it is which strikes me most. I have often thought of it. This it is which proves to me quite conclusively the divinity of Jesus Christ."

Can a person really have more authority than he uses?

Why was all authority given to Jesus? Why was it taken from Napoleon? Draw the contrast between the life of Napoleon and that of Christ. Why did Napoleon ultimately fail? In the bitterness of defeat, what did Napoleon, the world's greatest military genius, think of the Christ and of His success?

STUDY VIII

William E. Gladstone— Statesman

COMMENT FOR THE WEEK

To write a life of Gladstone is to write a history for sixty years of all the great movements for reform in the British Empire, both political and moral, and to deal with all the great events during that time, not only among the nations of Europe, but also in the civilized world. He is preeminent as a parliamentary debater—the greatest that the mother of parliaments has ever produced—but stands out also as a financier, a scholar and literary writer, and a Christian gentleman. Lord Morley, his great biographer, says of him: "His name is associated with a record of arduous and fruitful legislative work and administrative improvement equaled by none of the great men who have grasped the helm of the British State."

He was born in Liverpool on December 29, 1809, of sturdy Scotch ancestry. His father, John Gladstone, became a corn merchant at Liverpool, and later developed vast plantations in the West Indies. John Gladstone amassed a fortune of some \$3,000,000, but he was no money grubber; on the contrary, he was a large and public-spirited man, a member of Parliament, a builder of churches, and a generous giver to all good causes. In such promising surroundings the boy grew up, slow and plodding, but true. "I have no recollection," he says, "of being a loving or winning child; or an earnest or diligent, or knowledge-loving child. God forgive me. . . . I was not a devotional child." Yet "Pilgrim's Progress" had the same important place in his life that Plutarch's "Lives" had in the life of the boy Napoleon. "I was a child," he continues, "of slow, . . . I think of singularly slow develop-

ment. . . . Like the other boys, I shirked my work as much as I could. I went to Eton in 1821 . . . in a very middling state of preparation, and wholly without any knowledge or other enthusiasm, unless it were a priggish love of argument."

At Eton, "the Queen of All Schools," as he afterwards called it, he spent six years, perhaps the epoch-making years of his life. In those days at Eton fighting was the chief diversion, and hardly a day passed without "more or less mortal combat." With plenty of fighting went plenty of flogging, for the redoubtable Dr. Keats believed that "the appointed instrument of regeneration was the birch rod." Gladstone afterwards said of the school, "We knew very little, indeed, but we knew it well." His awakening from a dull, listless boy came from his association with one of the masters, Hawtrey, from whom he received the divine spark that lit up his life, and with it the vague idea that "some day he might come to know." His Eton friendships, too, did much for him, for among his intimates were such boys as Francis Doyle, the poet, Gerald Wellesley, Dean of Windsor, and Arthur Hallam, of whom Tennyson wrote "In Memoriam."

At nineteen he entered Christ Church College, Oxford University, where he became president of the Union, the great intercollegiate debating society. He wrote several prize essays, also, and ended with the rare distinction of a "double first." During this time his chief interest was in religion, and he long considered becoming a clergyman. Instead, he entered Parliament at the age of twenty-three. His sympathies both in religion and politics were strongly conservative, that is, against reform and progress. He was heralded with enthusiasm as the coming champion of conservatism, and nothing can better show the honesty of his slow but accurate mind than his gradual development toward liberalism, which eventually made him the leader of the Liberal Party, the greatest champion of reform, democracy, and the common people that Britain has ever produced. Politically, the change came when he began to study the corn laws of 1845 and therefore became a free trader. Religiously, it was brought home to him by the anomalous condition of Episcopacy as the Established Church in England, and Presbyterianism as the Established Church in Scotland.

In 1839 he married Catherine Glynne, a member of one of the wealthiest and most noble families in England, grand-

daughter of Lord Granville, and related to four premiers of Great Britain. She survived him, after sixty years of happy and faithful married life. They had four sons and two daughters, all of whom have held to the high traditions of their family. One of the younger sons, Herbert, since his father's death, accepted a peerage and became governor-general of South Africa. A grandson, president of the Oxford Union, and of great promise, was killed at the front in France.

In Parliament, Mr. Gladstone rose slowly through many positions of trust. His first really great speech was made in 1850 as leader of the opposition against Mr. Disraeli's budget. He shortly after became Chancellor of the Exchequer under Lord Palmerston, where he shone with exceptional ability. Not until 1868, at the age of fifty-nine, did he become Premier, which position he four times filled as the leader and veritable dictator of a most progressive Liberal Government. Among the great reforms which he headed we can but mention a few—the disestablishment of Protestantism in Ireland and the reform of Irish administration; the reform of the electorate and the extension of the ballot; the establishment of a system of popular education and the reform of the universities, including the removal of all religious disabilities; and a complete readjustment of parliamentary government. So constructive was his work that the Conservatives were forced to pass some of his reform measures in self-defense, while the great successes of liberalism since his death have been achieved by the power which he won for the people. In 1894 the infirmities of age led him to retire from public life. He died in 1898 and was buried in Westminster Abbey. He twice refused an earldom, and remained the champion of the people to the end.

Aside from his public work, as a writer he produced many volumes, including Homeric essays, translations from Horace, a Manual of Prayer, and several other religious works. His interest in religion did not flag when he entered public life—in fact, it rather grew with the growth of his powers, so that Lord Morley says of him, "Mr. Gladstone cared as much for the church as he cared for the state; he thought of the church as the soul of the state. He believed the attainment by the magistrate of the ends of government to depend upon religion; and he was sure that the strength of a state corresponds to the religious strength and soundness of the com-

munity of which the state is the civil organ. . . . Lord Salisbury . . . called him 'a great Christian'; and nothing could be more true or better worth saying. He not only accepted the doctrines of that faith as he believed them to be held by his own communion; he sedulously strove to apply the noblest moralities of it to the affairs both of his own nation and of the community of nations."¹

DAILY READINGS

Eighth Week, First Day: Gladstone's Boyhood

And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying,

This people honoreth me with their lips;

But their heart is far from me.—Matt. 15: 3-8.

"Honor thy father and thy mother" is a commandment that is the very foundation of civilization. Real honor to father and mother can come only from mutual love and respect. Where that is present there is no question about the children in their youth obeying their parents and in later life caring for and supporting them. It is as natural as for the flower to bloom in the sunshine of spring. The idea that our Lord here attacks is that of calculating selfishness in the son who, having received from parents life and support, says, "I'm free to do as I like." Such a son takes honor to himself for any gift he may make them, instead of considering it as a matter of course that he love them and take every care of them. The strength of any country is in its homes, where the parents are true to each other and the children are brought up to honor and obey them. Such homes are a notable feature of the various parts of the British Empire, and the Gladstone home was one of the best in England. Young Gladstone's earliest recollections were of being taken about on trips with his

¹ "The Life of William Ewart Gladstone," Vol. I, p. 3.

father and mother. His first public act was to take up his pen as a boy to defend his father's honor, which had been attacked in the press. When away at school he wrote to his parents regularly, and as long as they lived used to take frequent journeys to see them. Of his father he wrote, "None but his children can ever know what torrents of love flowed from his heart." At his mother's death he wrote to a friend, "How deeply and thoroughly her character was imbued with love! With what strong and searching processes of bodily affliction she was assimilated in mind and heart to her Redeemer!"

Why is the honor of father and mother the foundation of civilization? Is the family or the individual the chief basis of the State? Is morality social or individual? Is the honor of parents and the power of the home on the wane in America?

Eighth Week, Second Day: Gladstone's School Days

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth. But shun profane babblings: for they will proceed further in ungodliness. . . . If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call on the Lord out of a pure heart. But foolish and ignorant questionings refuse, knowing that they gender strifes.—II Tim. 2: 15, 16, 21-23.

We are too likely to think of study as studying books to get a given lesson, as preparing ourselves just enough to avoid the vigilant eye of the teacher and bluff it through. We boast of the way we have "put one over on the professor" but we really are the ones who lose by that sort of study—or lack of it—and we need to be ashamed. We ought to study like humans and not like parrots. We ought to study so that we know what we know and know that it is true. We ought to put facts together and think things through. We ought to find in everything that we learn a lesson for ourselves, something worth remembering and putting in order. We ruin our minds by learning to recite something tomorrow morn-

ing, and then casting it off to make room for the next day's lesson. Until Gladstone was about fourteen, he learned only so much as was hammered into him; then all of a sudden, through the personal touch of one of his masters, he waked up. He caught the idea that he himself might "come to know." He was not brilliant; he was slow but sure. From that day on he forged ahead. At Oxford he took literary prizes; he was elected president of the Union, the famous debating society, and graduated a "double first." All this was because he had learned to "shun vain babbling" and to handle aright the word of truth. He had learned that youthful lusts were there to be overcome; that he who called on the Lord out of a pure heart was able to find faith, love, and peace.

Why do we study? To learn facts or to develop our minds? Is the knowledge of isolated facts worth while? How then should we study? Compare the English method of study with the American. Have you such a teacher as Hawtreys, who has awakened in you the love of learning? Have you chosen some man in your community as an ideal? And is that man's ideal the Christ?

Eighth Week, Third Day: Gladstone in Parliament

And by reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of Satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.—II. Cor. 12: 7-10.

The truly great are the truly humble. They seek not their own, but rather are mastered by some great task, are absorbed in some great human need. It is inevitable that such a man should feel his own weakness and incapacity as he faces his task, and therefore humbly seek the strength of the Almighty. Then is the man's weakness made perfect in His strength. So it was with Paul, who called himself the least

of the apostles, and so it was with Gladstone, who, in 1840, wrote to his brother-in-law, Mr. Lyttleton, of "that sense of weakness and utter inadequacy to my work which never ceases to attend me." Again he wrote, "I found it most difficult to believe that so poor and insignificant a creature as I could really belong to an assembly. . . . I felt to be so august." The occasion of his first speech in Parliament found him in a difficult and delicate situation. His father, John Gladstone, was heavily interested in the sugar plantations of the West Indies and in debate regarding the abolition of slavery, he was bitterly attacked as "the murderer of slaves." Young Gladstone rose and spoke for fifty minutes, defending his father's justice and honor, but confessing with shame and pain that cases of cruelty had existed and would always exist under the system of slavery and that this was "a substantial reason why the British legislature and public should set themselves in good earnest to provide for its extinction." He spoke of the necessity of Christianizing the slaves, and said that the planters had not done this because "if you make a man a Christian you can not keep him a slave." This speech was splendidly received, yet of its preparation he wrote, "The emotions through which one passes, at least through which I pass, in anticipating such an effort as this, are painful and humiliating. The utter prostration and depression of spirit; the deep sincerity, the burdensome and overpowering reality of the feeling of mere feebleness and incapacity felt in the inmost heart, these are things I am unequal to describe, yet I have experienced them now."

Why should a great man feel his own weakness? How does the work a man undertakes affect his greatness? What is necessary besides humility?

Eighth Week, Fourth Day: Gladstone's Family Life

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, who, if his son shall ask him for a loaf, will give him a stone; or if he shall ask for a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them

that ask him? All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.—Matt. 7:7-12.

Like as a father pitieth his children,
So Jehovah pitieth them that fear him.

—Psalm 103:13.

The fatherhood of God and the brotherhood of man are the basic ideas of our Christian civilization. Both are family terms. The individual family is the model of these universal ideas, and the home is the training ground where each of us is prepared for the wider life in the world. Christ announced no new doctrine in this, for He said it "is the law and the prophets." But He clarified and vitalized their teaching so that we can understand and live it. A Japanese once said to a Christian missionary, "We can resist your doctrines and overcome your arguments, but our Japanese women cannot resist the influence of a Christian home among them." The home life in Britain, especially among the "upper middle class," has for centuries been an example to the rest of the world, and we can think of no more exemplary home in all England than that of the Gladstones. Of the Gladstones' married life, Lord Morley says, "In few human unions have the good hopes and fond wishes of the bridal day been better fulfilled or brought deeper and more lasting content," while Mr. Gladstone said of his wife, sixty years after their marriage, "It would not be possible to unfold in words the value of the gifts which the bounty of Providence has conferred upon me through her."

Shortly after their marriage, Gladstone's father bestowed upon them a large part of his estate, of which the young husband wrote, "This increased wealth, so much beyond my needs, with its attendant responsibility is very burdensome, however on his part the act be beautiful." Yet amid all the cares of government, he found time to bestow upon his own and his wife's estate the most scrupulous care, and to be a most devoted husband and father. He several times refused a peerage, and his mind is well shown in a letter to Mrs. Gladstone, in which he gives as his personal reason that he did not wish to burden their eldest son, William. His biographer unfortunately omits from his letters most of the per-

* "The Life of William Ewart Gladstone," Vol. I, p. 223.

sonal details, but in one long letter to this same son, written in 1875, he advises his son at some length to marry; describes his son's position as master of Hawarden Castle, and his duty to its numerous tenants; speaks of the son's public life in Parliament, and says "to regard the bulk of your time as forestalled on behalf of duty, while a liberal residue may be available for your special pursuits and tastes, and for recreation: this is really the sound basis of life, which never can be honorable or satisfactory without adequate guarantee against frittering away, even in part, the precious gift of time"—a splendid letter from any father to any son.

Eighth Week, Fifth Day: Gladstone's Statesmanship and Achievement

And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites? Show me the tribute money. And they brought unto him a denarius. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's. And when they heard it, they marvelled, and left him, and went away.—Matt. 22: 16-22.

One of the most notable things about Christ's teaching is its saneness and perspective. He deals with family life, duty to the state, knowledge of the past, and progress in the future—each in its normal place—with unbiased truth. The man who follows Him and His teachings leads a full-rounded, normal, and unstinted life. Christ does not propagate the religious crank or the narrow-minded ascetic. His disciple should have his mind clarified against superstition, selfishness, and injustice, and his heart warmed with love to God and to his fellowmen. Christ cuts off nothing from the individual life except the things that hinder and prevent its growth. He would not take His disciples out of the world, but rather drive them into the world, to rectify its customs and purify its streams of life.

Mr. Gladstone is perhaps the best example in Christendom of the all-round Christian statesman. By inheritance, education, and marriage, by every rule of self-interest, he was a patrician and a member of the privileged class, yet he became the champion of the people and used his great power to cut down the privileges of his own class. By taste and training he would have been a member of the clergy, yet in rendering unto Cæsar that which was Cæsar's he became a statesman, and in so doing became so broadened that he did much in liberating the Church from the privileges which he at first upheld for her. At first he accepted "Christian civilization" as he found it, and tried to perpetuate it as it was. But when he found he was mistaken in one thing, he systematically began to go through every idea and opinion and relationship, public and private, and to consider each on its merits. Wherever he found an injustice, an intrenched privilege, or a hindrance to the freedom of life and development of all, he attacked the evil as he saw it—yet attacked with moderation, justice, and calm logic which carried the people with him. He never sought office or honor for himself—hence both were heaped upon him. And the power which the people gave him he always rendered in their service. He found his country bound with outworn traditions of feudalism and clinging to government without the consent of the governed. He left it a great free democracy. There was much that he left to be accomplished, yet the acts which he passed have made possible what remained to be done.

Do the teachings of Christ limit a man's life? Do they in any way unfit him for public life? What would you say was the guiding principle of Mr. Gladstone's statesmanship? What was its source? Did he live up to it?

Eighth Week, Sixth Day: Gladstone's Religious Convictions

To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God. . . . For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his

Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.—Eph. 3: 10, 14-19.

Paul's purpose, once he had caught the vision of Christ's Gospel, was no less than to win to the Kingdom of God the whole Roman Empire, and all the principalities and powers of which it was made up—to win them as individuals, and to win them as nations. To him that which some men call "the laws of Nature" was vibrant with the manifold wisdom of a loving God and Father of us all, His family, and that wisdom was available to all by communion with Him and the living of His Spirit in our hearts, available not only to guide us wisely but to strengthen us in the inner man. Those who admit Christ's Spirit into their lives derive their power and inspiration from His love, as the root draws sap from the ground. Through this spirit of loving others as themselves they get a true perspective of all measurable and finite things, and are moreover in the spirit drawn up into the infinite and immeasurable fulness of God. To Gladstone as to Paul, God was a living God and His laws were administered with infinite love. Though there was in him much of the mystical, according to which he was drawn up into the infinite, yet he always kept his perspective of the finite things of life. Someone has aptly said of him that he was "an Italian in the custody of a Scotchman." In his early life he took an active part in the struggle of the Established Church for a greater supremacy in the state. But as the years went by he broadened more and more; he lost his bigotry—as he himself says—and his religion mellowed. He changed but little his personal views of theology—less than we might expect—but his religion became a great, positive, motive force driving him on to bring the spirit of Christ into every human relationship. "Not for two centuries, since the historic strife of anglican and puritan, had our island produced a ruler in whom the religious motive was paramount in like degree. He was not only a political force but a moral force. He strove to use all the powers of his own genius and the powers of the state for moral purposes and religious. Nevertheless his mission in all its forms was

action."⁸ We hardly can give a better idea of the intenseness of his religious conviction than by quoting from a long letter written to his father when concluding his Oxford course, in which he expresses his desire to become a clergyman. "With reference to the *dignity* of the office, I know of none to compare with it; none which can compete with the grandeur of its end or its means—the end, the glory of God, and the means, the restoration of man to that image of his Maker. . . . When I look to the standard of habit and principle adopted in the world at large . . . then, my beloved father, the conviction flashes on my soul with a moral force I cannot resist, and would not if I could, that the vineyard still wants labourers . . . there can be no claim so solemn and imperative as that which even now seems to call us with the voice of God from heaven and to say, 'I have given mine own Son for this rebellious and apostate world, the sacrifice is offered and accepted, but you, you who are basking in the sunbeams of Christianity . . . why will you not bear to fellow-creatures sitting in darkness and in the shadow of death the tidings of this universal and incomprehensible love?'"

Do you think Gladstone made a mistake in not becoming a minister of the Gospel? Which should one consider most in choosing a profession, his abilities, his opportunities, or his inclinations?

Eighth Week, Seventh Day: Gladstone, the World's Greatest Citizen

But Paul said, I am a Jew, of Tarsus in Cilicia, a citizen of no mean city: and I beseech thee, give me leave to speak unto the people. . . . And the chief captain came and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born.—Acts 21: 39; 22: 27, 28.

Paul was a Jew, a Roman, a citizen of Tarsus, and a Christian. Each of these relationships brought its privilege and at the same time its responsibility. When speaking before Jews, he spoke as a Jew; when speaking before Gentiles, he spoke as a Roman. Three times he publicly appealed to his Roman citizenship. Yet he did not merely do this to play

⁸ Morley, "The Life of William Ewart Gladstone," Vol. I, p. 2.

them off one against the other. He had a message for both Jew and Gentile, and a duty towards each, and as a Christian he fulfilled both. Of Mr. Gladstone we think as equally a statesman and a citizen. His citizenship overstepped the bounds of political party, the bounds of race and nationality. He sought to do the best he could for the borough that sent him to Parliament, but when it came to be a question between his borough and England's good, or between England's good and Ireland, or between the Empire and the world, his justice could be relied on to be even and impartial. So honorable and even-tempered was he, and so wide was his achievement in human progress, that Prince Bismarck, the "Iron Chancellor" of Germany, Britain's greatest enemy, said of him, "On the day that Mr. Gladstone died, the world lost its greatest citizen."

Which do you admire more, Gladstone or Napoleon? Which of the two men sought admiration? How did each attain the measure of admiration which he has? What did Gladstone, Britain's greatest statesman, the world's greatest citizen, think of the Christ?

STUDY IX

Abraham Lincoln—President

COMMENT FOR THE WEEK

Abraham Lincoln, son of Thomas Lincoln, was born in Hardin, now La Rue County, Kentucky, on February 12, 1809. He was of Quaker descent, his early ancestors having come from Berks County, Pennsylvania. Before the birth of his grandfather Abraham, the family had removed to Rockingham County, Virginia, and here his father, Thomas Lincoln, was born. Later the family again migrated, this time to Kentucky, where in 1784 Abraham Lincoln, Sr., was killed by the Indians. Owing to the early death of his father, coupled with the straitened circumstances of his mother, Thomas Lincoln, father of the sixteenth president of the United States, grew up without education and never was able to do more in the way of writing than to inscribe his name. In 1806, when he was twenty-eight years of age, he married Nancy Hanks, mother of Abraham.

When Abraham was eight years old his father moved from Knob Creek, Kentucky, where he had resided at a point three or three and a half miles southwest of Atherton's Ferry, to what is now Spencer County, Indiana. This change was made partly because of slavery, but chiefly on account of the difficulty in securing land titles in Kentucky. The family settled in an unbroken forest, to clear which was the immediate task. Abraham, being large for his age, had an ax put into his hands at once, and except during the seasons of planting and harvest he used this implement a great deal of the time up to his twenty-third year. His schooling during this period did not amount to more than one year. He never entered an academy or a college as a student and was never inside such a building until after he had received admission to the bar. This lack of education was a source of regret to him and he

did what he could to remedy it, studying and nearly mastering his six books of Euclid after he became a member of Congress. While still living in Indiana, at the age of nineteen, he made his first trip to New Orleans on a flatboat, working his passage.

It was on March 1, 1830, when Abraham had just completed his twenty-first year, that his father and family, including his stepmother with her two daughters and their husbands, left the old homestead in Indiana for Illinois, traveling in wagons drawn by ox teams, one of which Abraham drove. About ten miles west of Decatur, on the north side of the Sangamon River in Macon County, they built a log cabin and made rails sufficient to fence ten acres of ground. This they ploughed and on it raised a crop of corn that same year.

Not long after this he hired himself out for twelve dollars a month to make a flatboat, which he took to New Orleans with produce. On his return he clerked in a country grocery store at New Salem. The following year, at the age of twenty-three, he joined a company of volunteers to fight the Black Hawks, and was elected captain. After his return he ran a grocery store, which failed, ran for the Legislature and failed, was local postmaster, and did enough surveying to keep himself alive. During all his spare time he studied whatever books he could get his hands upon.

In 1834 he was actually elected to the Legislature, where he met Major John T. Stuart, another member, a leading lawyer of Springfield, and a man of culture and excellent education. Major Stuart took a liking to the lanky young legislator, loaned him law books, and after Lincoln had secured a law license in 1836, took him into partnership. In 1842 the tie was further bound by Lincoln's marriage to Mr. Stuart's niece, Mary Todd, a beautiful and accomplished Kentucky girl. Thereafter the profession of the successful young lawyer took all his time until 1854 when, as he himself says, "the repeal of the Missouri Compromise aroused him as he had never been aroused before." He "took the stump" in the autumn campaign, and at once attracted attention.

Slavery was the question of the day, the issue having been temporized for half a century, and the storm-center was the Missouri Compromise. The compromise could not last, could only put off the day of reckoning. On the right solution of the question rested the future history of America, and, to a

certain extent, the future of free institutions in the world. Moreover, the issue was clouded by another question equally fundamental, which in a sense seemed to go contrary to the first; hence the necessity for clear thinking. The first or slavery issue was that of liberty—the right of all men to “life, liberty, and the pursuit of happiness.” The second issue was that of restraint—the necessity for the individual, or the disgruntled minority, to abide by the decision of the majority, without which there can be no government. The two outstanding principles of Lincoln’s life correspond to these two issues—the first, which he quoted often from his boyhood days on, “All men are born free and equal,” and the second, which he came in time to hold as even more important, the Union, of which he said at Galena, Illinois, in 1856: “We do not want to dissolve the Union, and you shall not.”

It was these great fundamental principles which Lincoln debated with Douglas in 1858, and on them he drew the issue clearly and concisely. He then gave expression to the public opinion as yet unformulated, on issues of life and death to republican government, and at a bound he became the leader of the Union factions. His election to the Presidency in 1860 was inevitable. But the true greatness of the man did not appear until he grasped the helm of the foundering “ship of state” in 1861, and, when all but he despaired, guided her to safety. Throughout one of the greatest wars of history he never flinched, nor turned aside from his purpose, nor compromised his principles. Yet there was no spirit of malice in his heart, and no word of bitterness ever escaped his lips. He was President of the whole country, relentless toward principles that were evil, tender-hearted toward men, whether of the North or the South. The division entered his own household, yet his love was sufficient for all. When his sister-in-law, the widow of a Southern general, Gen. Ben Hardin Helm, who had been killed in battle, fled to him at the White House for protection, he received her and picked her up like a baby in his strong arms, exclaiming with tears in his voice, “I didn’t mean it, little sis, I didn’t mean it.”

Thus he was able to preserve the Union and to free the slaves, to solve the two greatest questions of his day. And he was able by his faith and his love and his great magnanimity to cement together the torn body of that Union, so that today it is as truly one as any human personality. But

his labor cost him his life, and he died a martyr at the hands of Booth, a crazed Southern sympathizer, on April 15, 1865. He died as regards the body, to be sure, but his spirit and his work are immortal.

DAILY READINGS

Ninth Week, First Day: Lincoln, Settler's Son

And he said, Brethren and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Haran, and said unto him, Get thee out of thy land, and from thy kindred, and come into the land which I shall show thee. Then came he out of the land of the Chaldæans, and dwelt in Haran: and from thence, when his father was dead, God removed him into this land, wherein ye now dwell: and he gave him none inheritance in it, no, not so much as to set his foot on: and he promised that he would give it to him in possession, and to his seed after him, when as yet he had no child.—Acts 7: 2-5.

One of the most popular themes in the Bible is the story of Abraham to whom God, having called him out of Haran into the land that flowed with milk and honey, yet gave no inheritance there for himself, but for his seed after him throughout the generations. This story is told with wonderful wealth of detail in the historical books, is sung in the Psalms, is used by the prophets to drive home their points, and throughout the New Testament is one of the favorite illustrations of Christian teaching. The shadowy figure of the old patriarch—the “distant father” is the meaning of the name in Hebrew—going out from his home at the call of God to walk by faith toward the promised land, lit up as it is here and there by the spot-light of Hebrew tradition, brings back to us, as does none other, a long-forgotten age. The story of Abraham is important not only as the beginning of that religious culture which culminated in Jesus Christ and Christian civilization, but also as typifying the religious life of the individual who sacrifices self and endures hardships as he walks by faith toward the promised land. And it illustrates best of all the restless spirit of migration by which God has kept humanity ever moving toward the setting sun. Thus have come about the world's greatest struggles, new infusions

of peoples, the sparking of new ideas—human progress. Thus was America discovered and colonized, thus the settlers spread ever westward to the far shores of the Pacific. And amongst those settlers in the wilderness of America was one humble family, which moved on and ever on without patrimony or inheritance, whose wanderings in the wilderness were, like those of Abraham, to affect the history of the world. Abraham, Isaac, Jacob, John, and Thomas Lincoln, five brothers all with Bible names, born in the mountains of western Virginia about the time of the birth of Washington, when the Indians still roved the district with torch and tomahawk, attest alike the simple piety and the sturdy character of this migratory family. The grandson of this Abraham, our "Honest Abe," was born at a forgotten spot on Knob Creek, Kentucky, in a log cabin which temporarily sheltered his roving parents. From such a lineage was to come one of the world's greatest heroes.

Get a Bible with a concordance, and hunt out the chief references to the patriarch Abraham. Mention the most important migratory movements in history, with the causes of each and their results. How did his family history affect the preparation of Abraham Lincoln for his life-work?

Ninth Week, Second Day: Abe Lincoln, Rail Splitter

Now faith is assurance of things hoped for, a conviction of things not seen. . . . By faith Abraham, when he was called, obeyed to go out unto a place which he was to receive for an inheritance; and he went out, not knowing whither he went. By faith he became a sojourner in the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise: for he looked for the city which hath the foundations, whose builder and maker is God.—Heb. 11: 1; 8-10.

Faith is not empty dreams. It is something substantial. It is a conviction that something as yet unseen is, that it can be relied upon, and that it is worth striving for. Faith is better than possession, for between faith and attainment is the great struggle that makes life and character. If Abraham had been born in wealth and ease in the promised land, we would never have heard of Abraham. But by faith he went

out, not knowing whither he went, but looking for something—something that he believed in, and believed to be worth striving for. That something was a new country, or city-state, whose foundation was righteousness and whose laws were the will of God; and today when Christendom worships, it turns its face towards Jerusalem. Just so, at this later day, young Abe Lincoln followed his wandering father through the promised land of America—a country rich in potentiality, but poor towards them. In it they had no inheritance. Here and there they felled the trees, built a cabin, split rails for a fence, and raised a crop. Young Abe split rails all day, and at night, instead of lying by the fire and dreaming of when he should be President, he tried to solve the knotty problems of addition and subtraction, multiplication and division. His eye was true and he handled both gnarled logs and knotty problems with a swing. And because the boy Abe Lincoln was square and true in handling everything and everybody, including himself, when it came to solving the great problem that threatened to split our country, it was Abraham Lincoln who was made President and given the problem to solve.

To what extent is our country in danger of decay now that she has conquered the wilderness? Is this decay evitable? How does the life of Lincoln resemble that of Abraham? Why was Lincoln given the task of leading the nation? What resemblance do you find in America's tasks of 1861 and 1919? What are some of the great social, moral, and political tasks that will still remain?

Ninth Week, Third Day: Honest Abe Lincoln, Citizen

What then shall we say that Abraham, our forefather, hath found according to the flesh? For if Abraham was justified by works, he hath whereof to glory; but not toward God. For what saith the scripture? And Abraham believed God, and it was reckoned unto him for righteousness. . . . Yet, looking unto the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what he had promised, he was able also to perform.—Rom. 4: 1-3, 20, 21.

Real honesty comes from a real belief in the honesty of

Nature, a belief that God will not cheat, that what He has promised He is able to perform. A man who believes this will be honest and will not try to cheat honest Nature, of which he is a part. Abraham lived in the dim past, when moral ideas were just beginning to take form. Hence we find inconsistencies in his life, but he believed God—a reasonable and honest God—and so he stands out in history as the great pioneer. Though he failed in many things and left no inheritance, he left a family founded on the rock of character, reaching up toward God.

Abe Lincoln, the pioneer of the American forests and plains, made a number of failures in life—he failed in his first candidacy for the Legislature and he couldn't even run a country grocery store—yet he soon earned the title of "honest Abe." He was not over-pious in the matter of long prayers in public, but in his heart he believed God, and he demanded that everything in his own life, and, so far as he could control it, in the national life of his country, should be honest and consistent. In a speech at Springfield in 1858 he said, "'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided." In 1864 he wrote: "If we do right, God will be with us, and if God is with us, we cannot fail."

Were Lincoln's faith and Christ's words quoted by him justified by results? Discuss this in connection with the great European war.

Ninth Week, Fourth Day: Abe Lincoln, Lawyer

Blessed is the man that endureth temptation; for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him.—James 1: 12.

And behold, a certain lawyer stood up and made trial of him, saying, Teacher, what shall I do to inherit eternal life? And he said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him,

Thou hast answered right: this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor?—Luke 10: 25-29.

Abraham Lincoln, the country lawyer, had evidently profited well by the teachings of Christ in this interview with a Jewish lawyer. Lincoln's advice to young lawyers was, "If in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer." The lawyer, more than most men, has opportunities to use "indirect" methods and temptations to warp justice. The temptation is always to twist the case for oneself or one's client, to win for the sake of winning, and to justify oneself by some evasion or doubt. But Christ had the lawyer recall the great fundamental law of life—that we love God in heart and thought and action, love Him not only when we go to church on Sunday, but when we go to work on Monday. And by the inimitable story of "The Good Samaritan" he showed to the lawyer that we cannot love God whom we have not seen unless we love our neighbor whom we have seen. Lincoln, as much as any lawyer who ever lived, gave evidence of loving God and his neighbor as himself. Some who would praise him have said that as a lawyer he "frequently defeated some of the most powerful minds of the West." Yet this is but scant praise. Those men whom he sometimes defeated and who sometimes defeated him are dead and their names are dead with them. Lincoln was a good lawyer, yet as a lawyer his name would not have survived a generation of men or the boundaries of his state. Yet Lincoln's name lives and he has received the crown of life, as an honest lawyer, a lawyer who loved even-minded justice more than success, who flamed forth as a burning torch at the perpetuation of slavery or the destruction of the Union. Yet with it all he was able to keep Christ's counsel to love his enemies and do good to those who hated him, so that "much dissatisfaction was caused to the generals in the field by Lincoln's willingness to pardon military offenders." On file in the War Department are countless orders to "suspend execution until further orders." By a life-long training in even-minded justice, amidst the unprecedented bitterness of others he was able to say, "With malice toward none; with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in."

Ninth Week, Fifth Day: Hon. Abe Lincoln, Representative of the People

My brethren, hold not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing, and say, Sit thou here in a good place; and ye say to the poor man, Stand thou there, or sit under my footstool; do ye not make distinctions among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren; did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love him? But ye have dishonored the poor man. Do not the rich oppress you, and themselves drag you before the judgment-seats? —James 2: 1-6.

The central idea and guiding principle of Lincoln's life was the Declaration of Independence—the self-evident fact that all men are “created free and equal,” and “have a right to life, liberty, and the pursuit of happiness.” As a growing boy the idea caught his imagination, in later life he refers to it again and again. As he attained success and fame he still clung to it, not as a fading memory, but as a living reality. So that when he was elected to Congress he was truly a representative of the people, and as President of the republic, the people still felt that he was one of them. He did not deny his humble birth, nor yet boast of it—he was simply Abe Lincoln, doing his duty. But the remarkable fact about Lincoln is that he was consistent—a rare quality among men—as a representative of all the people, of rich and poor, of North and South, of white and black. He was consistent in applying the principles of equality and freedom, which our fathers demanded for themselves, to the Negroes who had been enslaved by those selfsame ancestors. In the great Springfield speech in 1858, Lincoln said, “I suppose that it (the Declaration) does mean that all men are equal in some respects; that they are equal in their right to life, liberty, and the pursuit of happiness. Certainly the Negro is not our equal in color—perhaps not in many other respects; still in the right to put into his mouth the bread that his own hands

have earned, he is equal to every other man, white or black." Thus Lincoln was the true representative of all the people.

What is the attitude of the Bible towards slavery? Did the abolition of slavery grow out of the teaching of Christ? Have we as great inconsistencies in our life today as slavery? What are they and how are they to be met?

Ninth Week, Sixth Day: President Lincoln, Preserver of the Union

But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of sufferings; partly, being made a gazingstock both by reproaches and afflictions; and partly, becoming partakers with them that were so used. For ye both had compassion on them that were in bonds, and took joyfully the spoiling of your possessions, knowing that ye have for yourselves a better possession and an abiding one. Cast not away therefore your boldness, which hath great recompense of reward. For ye have need of patience, that, having done the will of God, ye may receive the promise.—Heb. 10: 32-36.

The struggle regarding slavery and the question of states' rights which grew out of it, about which the Civil War was fought, were merely symptoms of a common underlying weakness. They showed that the foundation of the republic was split by a deep geological fault. On one side of the fault line stood the free Americans, demanding their rights; on the other, bent in toil, the Negro whom they had enslaved; on one side was northern industry, on the other southern agriculture; on one side lived the frugal sons of the Covenanters, on the other dwelt the lavish descendants of the Cavaliers; on one side was the feeling for a national consciousness, on the other the demand for local self-government. Truly here was an earthquake-zone—"a house divided against itself." It required the convulsion of war to weld into one this conglomerate mass and to make of the American colonies a nation. And when it came, as inevitable as a storm that sweeps in from the sea, this terrible struggle centered in the person of the President.

Reproached by some as the enemy of liberty, coaxed by others to compromise, he yet clung to his colors. "We do not want to dissolve the Union," he said, "and you shall not."

So the great conflict was on. The decision cut Lincoln's own household, the afflictions pierced his great tender heart. Yet he never wavered nor cast away his confidence in the final result. And, seeing the confusion of the points involved, with that canny logic of his he focussed the issue: "If I could save the Union," he wrote to Horace Greeley, "without freeing any slave, I would do it; if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that." Then, when the psychological moment came, without consulting with anyone or diverting the issue from the preservation of the Union, he wrote the Emancipation Proclamation freeing all the slaves. And when in the end peace came, not only had the Union been preserved, but the other questions, as it were by-products, had been solved. For, strange as it may seem, the union of states that had been struggling to rend itself asunder had, by the very heat of the struggle, been melted and fused into a nation.

Try to picture for yourself the consequences of the dissolution of the Union. Compare the nerve of Lincoln and that of Washington. Why was the Civil War inevitable? What did it accomplish?

Ninth Week, Seventh Day: Abraham Lincoln, Martyr-Hero

But we behold him who hath been made a little lower than the angels, even Jesus, because of the suffering of death crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings.—
Heb. 2: 9, 10.

By faith Abel offered unto God a more excellent sacrifice than Cain, through which he had witness borne to him that he was righteous, God bearing witness in respect of his gifts: and through it he being dead yet speaketh.—
Heb. 11: 4.

Lincoln, in his debates with Douglas, declared, "There are two principles that have stood face to face from the beginning of time, and will ever continue to struggle. The one is the

common right of humanity and the other the divine right of kings." He there expressed in the aggregate the spirit of organized public selfishness to which our Lord referred in the individual in such passages as, "If any man would come after me, let him deny himself and take up his cross," "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it," "Ye must be born again." Here we have the inevitable struggle between God and mammon, between selfishness and self-sacrifice, between pure Christianity and the prince of this world. The tyrants of history have ranged themselves on one side of this great struggle, and on the other the martyrs, from Socrates down. We must recognize it as a law that what the prince of this world cannot control by force he seeks to kill. But as he crushes out the life with his own hand, the spirit escapes and is immortalized. Here we have the true heart of Christianity; thus we can understand in some measure at least the death of Christ and the meaning of the atonement; herein we see the flare of Christian martyr-torches under the Roman emperors, and the heaps of slaughtered in the great wars for liberty; herein we see that "Death is swallowed up in victory." Amongst all the great line of martyr-heroes, next to our Lord Himself, whose humble follower he was, there are few as worthy of honor as Abraham Lincoln, of whom we can say that, "He being dead yet speaketh."

As you think of Lincoln's life, to what extent would you say that honesty is "the best policy" in all careers?

Discuss Christ's name, "The Prince of Peace," and His saying, "I came not to bring peace but a sword." Apply this to the great war in Europe. What are some of the forms that the struggle is likely to take in the future? Where does the solution lie?

STUDY X

General Gordon—Soldier

COMMENT FOR THE WEEK

It was the central idea of Gordon's life that a soldier's work is to build rather than to destroy, to be a peacemaker rather than to make war. His life was spent, in so far as he was able, in the relief of the weak and the oppressed and in fighting the oppressor. How different that is from the ordinary idea of a soldier! And yet purely as a soldier, as a master of tactics and a leader of men, he ranks among the world's greatest.

Charles George Gordon was born of that greatest of Scotch fighting clans, the "Gordon Highlanders," at Woolwich, a British military post, January 28, 1833. His father, his grandfather, and his great-grandfather were officers before him. His early boyhood was spent at Pigeon House Fort near Dublin, and at Corfu, following his father's regiment. He was rather timid as a little fellow, and afraid of the cannon, but certainly very determined. When his mother threatened that if he was not a good boy he could not go to the circus, he refused to go under any circumstances. He was sent to boarding school at Taunton, where he was rather harum-scarum and hard to handle. The headmaster of the school had lost a leg at Waterloo, and Gordon used to say, "Never employ anyone with a wooden leg to be in authority over boys." His father used to say, "While he is in the academy I feel as if I were sitting on a powder barrel."

It was a foregone conclusion that he would go into the army and at nineteen he secured a commission as second lieutenant. Three years later we find him at Balaklava and Sebastopol in the Crimea, where the British and French were fighting to keep the Russians out of Constantinople. When this ill-advised war was over he spent the better part of two years

in Armenia and Kurdistan, surveying the new boundaries between Russia and Turkey, for he belonged to the engineering corps.

After a brief time at home, he was sent in 1859 to China, to take part in the last of the "opium wars." The British had a valid excuse for this war in the attack of the Chinese upon their ships near the Taku forts, but it must be admitted that the underlying cause of the war was the iniquitous imposition of the opium drug on China by the British. Anything more brutish and detestable can scarcely be imagined than this poisoning of the very life-streams of a great nation for selfish gain. And it seems to have been a contemplation of this, along with the poverty and helpless suffering of the Chinese, that brought about the final awakening of young Gordon. In a few weeks Peking fell and the war was over. Of the burning of the summer palace, covering twelve square miles outside the gates of the capital, Gordon writes, "You can hardly imagine the beauty and the magnificence of the palaces we burnt. It made one's heart sore to destroy them. It was wretchedly demoralizing work."

During this time and for several years before a revolution had been spreading through central China, started at first by fanatics who soon became plunderers. They called themselves the "Taiping" or "Great Peace," but the only peace they brought was death. They swept through the whole Yangtze Valley from Ningpo to Hankow, slaughtering millions of people and devastating the country wherever they went. Foreign traders supplied them with arms and bought their loot, thus rendering the tottering Imperial Government powerless to stem the tide. Finally the Taipings threatened the foreign settlement at Shanghai. There an American civilian by the name of Ward got together a little band of 100 Chinese which he gradually increased to 2,000. He was a military genius, and held off the invaders for the better part of two years. The Imperial Government undertook the support of this irregular little army and named it by Imperial rescript the "*Chang Sheng Chuin*." But Ward was killed in action, and his successor soon had the "Ever-Victorious Army" defeated and demoralized.

When the Chinese authorities sought some one to reorganize this forlorn hope they turned to the British Commandant, and Gordon was appointed to the post. He had

already spent a year and a half with the British force which had cooperated with the "Ever-Victorious"—but now defeated—army in driving the Taipings out of the immediate vicinity of Shanghai. Such cooperation had now been suspended, but Gordon had continued his work of mapping and charting the network of canals, water courses, and lakes which traversed the lower Yangtze Valley; hence he knew the field of operation as did no other foreigner.

Gordon took charge of the disorganized little army on March 24, 1863, and mapped out a program in which he proposed to quell this tremendous rebellion, which had now raged for six years. The story of how in fourteen months he actually had accomplished this stupendous task is one of the most thrilling in all history. He immediately moved his little army from its headquarters at Sung Kong, thirty miles from Shanghai, to Foo Shou, fifty miles into the heart of the enemy's country, which he captured, and on April 5th he captured their stronghold at Chanzu. On May 1st with 3,000 men in his reorganized army, he besieged Taishan, where his predecessor had a few months before been routed.

The rebels were armed with the latest European guns, and to Gordon's surprise, he found that they were led by Europeans, some of them deserters from Gordon's own forces. Gordon's men first stormed the two outer stockades and then set his artillery to batter down the city wall. Early in the afternoon a breach was made. Then howitzers were moved to within a hundred yards of the walls. With every shot masses of brick and rubble crumbled into the fosse. Gordon's men then rushed across the heap of debris and into the breach. Once they fell back, and again, but the third time the rebels broke and the city fell. The "Ever-Victorious Army" had retrieved its first and only defeat.

But it must not be thought that Gordon had an easy task. His little army was often fighting ten times its own number, the only difference being the leadership. In fact, the Taipings were if anything the better men. Gordon's men, though Chinese, were really undisciplined mercenaries, who loved strutting and plunder more than fighting, and at first after every battle they insisted on retiring for a month or more to headquarters to enjoy the fruits of victory.

After capturing the important city of Quinsan, Gordon insisted on pressing forward, but the men demanded their

usual month of celebration and mutinied. Gordon thereupon declared martial law, and tried to force matters, with the result that 2,000, more than half the force, deserted in a single night, whereupon Gordon, not to be outdone, enrolled 2,000 of his Taiping prisoners. After a few weeks' training Gordon writes, "They are much better than the old ones." This was in fact true, for his "Ever-Victorious" heroes had been ruined by plunder, praise, and regular pay.

The climax of Gordon's campaign came with the capture in December of Soochow, the most important stronghold of the rebels, who were now under the leadership of the traitorous Burgevine, Gordon's predecessor as leader of the "Ever-Victorious Army"! It was a city of the first rank, strongly fortified, and held by a force far superior in numbers to Gordon's army. But by quick maneuvering and real military genius, Gordon cut their communications, and the city capitulated.

On the surrender of Soochow Gordon gave his word, with that of Li Hung Chang, that the *wangs* or chiefs of the Taipings would be spared, but that night Li treacherously had them beheaded. Gordon was terribly distressed at this breach of faith and immediately resigned his post. The Emperor sent him a gift of 10,000 taels, but Gordon returned it with regret that, "owing to circumstances which had occurred since the capture of Soochow," he was "unable to receive any more of his Majesty the Emperor's favors."

Heavy pressure was put on Gordon to finish the task he had begun, and we see the character of the man that, despite the deep wounds he had received—spiritual, not physical—for humanity's sake, he finally consented. Through the spring his victories continued. When the end was easily in sight and he felt that the Chinese could themselves handle the situation, he resigned, not waiting for the glory of the finished achievement.

During this campaign Gordon often led his men into the breach himself, dressed in a short tight-buttoned jacket, and armed with only a bamboo walking cane. Years after, in writing his sister of the difficulties just overcome, with the help of hundreds of Negro trackers, in dragging his steamer up the cataracts of the upper Nile, he said, "Your brother prays the niggers up as he used to do the troops when they wavered in the breaches in China."

The only reward given him by the British Army for this tremendous service was a promotion to the rank of Lieutenant-Colonel, "for distinguished service in the field." It was a source of satisfaction that, as he wrote a friend, "I shall leave China as poor as I entered it." He did, however, accept the Chinese yellow jacket, which placed him among the chosen twenty of the Emperor's body-guard, and also the highest military rank in the gift of the Chinese Government. He hated to accept the buttons on the mandarin's hat, "some of which are worth thirty or fifty pounds," but comforted himself with the fact that he had refused the money gift. The memory of his service in China is kept alive by his familiar name of "Chinese Gordon."

For the next six years, Gordon was practically buried in the round of duty at Gravesend. As an officer of the Engineers, he was employed in reconstructing a batch of forts on which millions had been wasted. All his spare time and money he spent in quiet service of the down and out—especially boys whom he picked up on the street, outfitted, and found positions for on outgoing ships.

We can pass but rapidly through the varied activities of Colonel Gordon during the next few years—a record of tremendous effort, bigger opposition, or even more annoying cold neglect, resignations, and apparent failure, all of which were to issue in a final victory as like to the victory of Calvary as any that history has to offer. He was sent from pillar to post, where often he found that his chief duty was, as he himself described it, "seeing that the men's belts and gloves were well pipe-clayed."

But in 1872, while acting as British Commissioner to the Danube, he met at Constantinople an Egyptian official, Nubar Pasha, who recognized his ability, and two years later we find him journeying up the Nile in the employ of the Khedive of Egypt as governor of the Sudan, a land of deserts and swamps, of fever, degradation, and disease, of wild beasts and wild tribes, of Arab slavers and hunted Negroes. "No one can conceive of the utter misery of these lands," he writes, "heat and mosquitoes day and night all the year round." But again, "I prefer it infinitely to going out to dinners in England. The people here have not a strip to cover them, but you do not see them grunting and groaning all day long as you see scores and scores in England, with their wretched

dinner parties and attempts at gaiety where all is hollow and miserable. I prefer a life amidst sorrows if these sorrows are inevitable to a life spent in inaction."

But action enough he found, mapping the country, establishing new forts and settlements, seeking to set up a stable government, relieving want, and above all fighting the slave traffic. For Negroes and ivory were the only exports of this region, and the ivory was sent out upon the backs of the groaning slaves. His chief exploit of this period was the dragging of steamers up the cataracts of the Nile and the first exploration, so far as the white man was concerned, of the region of Victoria and Albert Lakes.

In 1877 he made a short trip to England, to return as Governor-General of the entire Sudan, a region 1,200 miles across in either direction, larger than all Europe. A tremendous task is before him: the native tribes of Abyssinia are in revolt and have just won a great victory; the government of Egypt is in financial difficulties; and Gordon has but a handful of treacherous Turks with whom to govern this enormous territory. "With terrific exertion," he writes, "in two or three years' time I may, with God's administration, make a good province, with a good army, and fair revenues and peace, and an increased trade, also have suppressed slave-raids, and then I will come home and go to bed, and never get up again until noon every day."

His exertions are truly terrific. On the back of the swiftest camel to be found in all Egypt, he rides thousands of miles—sometimes followed by his Arab army, sometimes going with a single attendant right into the armed camps of his enemies, always persuading them, usually with success, to make peace and disband. And always he puts forth every effort to break up the hateful slave traffic, but he finds that his own Arab officials are partners in this rotten business. The desert tracks are lined with the bleaching skulls of men, women, and children who have died by the way, and once he heaps up a pyramid of skulls as a monument to their sufferings and a protest. "I declare solemnly," he writes, "that I would give my life to save the sufferings of these people."

Twice he is summoned to Cairo to save the tottering Khedive. Once he ventures into the heart of the Abyssinian mountains, traveling for many days to make terms with Johannes, the Christian king, of whom he writes, "He talks

like the Old Testament, is drunk every night, but is up at dawn reading the Psalms. If he were in England he would never miss a prayer meeting, and would have a Bible as big as a portmanteau." Of Gordon, old Johannes wrote to the Khedive, "Gordon is my Brother, but the Khedive is a man without God."

But, as Gordon had long foreseen, the tottering Khedive fell—his government practically foreclosed by the money-lenders. As soon as he could honorably do so, Gordon quitted the service of the dummy whom the loan-sharks and British politicians had set up in his stead. He was too honest and outspoken for them, and nothing is stranger than the way they slandered him, both in Egypt and in the British press, calling him disobedient, insubordinate, and even insane! Nor is anything more truly human and selfish than the way the British War Office refused to recognize the genius and power of the great leader, who had accomplished such wonders in the six years he served in the place of power in Egypt.

Instead he is sent, for his next appointment, as private secretary of the Viceroy of India. He is disgusted with the smallness and bickering of the people around him, and in three days resigns. War is threatened between Russia and China, and he cables for leave to go. Leave is refused, so he throws up his commission, worth \$30,000, and borrows sufficient money to get to Peking. There he succeeds in averting the threatened war. Then, as his resignation had not been accepted, he returns to England, and receives other unimportant posts.

But his activity is incessant. He spends a few weeks in Ireland, studying the condition of the tenantry, of which he writes, "The state of our fellow-countrymen in the parts I have named is worse than that of any people in the world, let alone Europe." He writes a brief review of the Irish question, which, had it been followed, would have largely removed the thorn in Britain's side. But his truth is too open, his point of view is too Christian, and his "doctrine is not eaten." He is shelved to a harmless post, then spends a few months in South Africa as commander-in-chief trying to make peace out of a bungled situation, then takes a year's leave in Palestine, studying with reverent love the scenes where the life of our Saviour was lived in the flesh, and on his return from the Holy Land the last great summons comes.

The Egyptian situation has been worse than muddled. All the Sudan is in revolt. The state of affairs is hopeless, and the British Government have decided to withdraw their protectorate and remove their garrisons. But in the face of the Holy War of the united tribes, they cannot withdraw. Annihilation is threatened. So Gordon is summoned by the British Cabinet, given charge, and starts on a few hours' notice for Khartum. It is a forlorn hope, full of difficulty and danger, but he accepts the mission with cheerfulness, for it is a mission of mercy to those in distress.

Had the War Office given Gordon a free hand and supported him, results have shown that he might have accomplished the main part of his mission of bringing out the garrisons, the traders, and the women and children. But he is pursued by conflicting orders. Arrived at the capital far in the interior, Khartum, where there are 60,000 souls, he is neglected for months and communications are broken. For months rival parties contend for petty honors at Cairo, and the War Office discusses but takes no action. Meanwhile Gordon finds himself besieged by the Mahdi, and for fourteen months he sustains one of the most remarkable sieges of history. Months are wasted, when at last all Britain is fired with enthusiasm for the neglected hero. Lord Wolseley himself heads a relief expedition. It is a cumbersome affair, and again months are wasted. Meanwhile the defenders of Khartum are being reduced by desertion, famine, and death. They subsist on the leather of boots and straps and the hearts of the palm trees, until at last the Mahdi's tribesmen swarm in and Gordon is shot, as he enters the church to make a last stand. This was at dawn on January 26th. On the 28th, two days later, the steamers of the advance guard came into view of Khartum around the island of Tuti—to find no flag flying from the Governor's palace, and the Arabs in possession. They have come too late to save one of the bravest and truest leaders the world has seen. His ashes do not lie in his native soil, but were mingled with the desert sands where his life was spent in defense of others, as his Master gave his life on Calvary.

On his monument in St. Paul's, London, his people gave him a tardy recognition with these words:

"Major-General Charles George Gordon, C. B., who at all times and everywhere gave his strength to the weak, his sub-

stance to the poor, his sympathy to the suffering, his heart to God.

Born at Woolwich, 28 Jan., 1833.

Slain at Khartum, 26 Jan., 1885.

He saved an empire by his warlike genius, he ruled vast provinces with justice, wisdom, and power; and lastly, obedient to his sovereign's command, he died in the heroic attempt to save men, women, and children from imminent and deadly peril. Greater love hath no man than this, that a man lay down his life for his friends."

DAILY READINGS

Tenth Week, First Day: Changing Conceptions of War

And the king of Ai they took alive, and brought him to Joshua. And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they pursued them, and they were all fallen by the edge of the sword, until they were consumed, that all Israel returned unto Ai, and smote it with the edge of the sword. And all that fell that day, both of men and women, were twelve thousand, even all the men of Ai. For Joshua drew not back his hand, wherewith he stretched out the javelin, until he had utterly destroyed all the inhabitants of Ai. Only the cattle and the spoil of that city Israel took for a prey unto themselves, according unto the word of Jehovah which he commanded Joshua.—Josh. 8: 23-27.

And soldiers also asked him, saying, And we, what must we do? And he said unto them, Extort from no man by violence, neither accuse any one wrongfully; and be content with your wages.—Luke 3: 14.

But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy coat also.—Luke 6: 27-29.

The changing conceptions of war are brought out strongly in these three passages. In the first, the Hebrew invaders slaughter the entire population of Ai, and take their lands

and city. They do this as a religious duty, and in no way go contrary to conscience. In fact, it was considered a sin to spare any of the enemy, even as late as the days of Samuel. Note the fifteenth chapter of First Samuel, especially the thirty-third verse, where it is told how Samuel hewed Agag in pieces before the Lord. In the second passage we see what wonderful progress has been made, where the soldiers are told to do violence to no man and to be content with their wages, that is, not to loot nor to blackmail. Of course this was an ideal still far from attainment, but it was nevertheless the ideal, and it was proclaimed by John the Baptist, before Christ announced His message. Then comes the fulness of the message of Christ, in which we are told to love our enemies. That we have not attained to this is shown by the fact that war still continues, but that we are attaining it is shown by the world-wide Red Cross work, founded on the cross of Christ; the humane treatment of prisoners; the tender care given the wounded of either side; and the growing demand that war shall cease. The development has been particularly startling in China, the Taipings having slaughtered just as the Hebrews did at Ai, while the great revolution of 1911 was as bloodless and humane as any in history, with the Red Cross operating on both sides. What a tribute to the Cross of Christ!

Have we attained yet to the ideal taught by John the Baptist? Is the abolition of war yet in sight? Will the profession of the soldier then cease?

Tenth Week, Second Day: Development of Gordon's Own Ideals

And Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself; for I am not worthy that thou shouldst come under my roof: wherefore neither thought I myself worthy to come unto thee: but say the word, and my servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed him, I say unto you, I have not found so great faith, no, not in Israel.—Luke 7: 6-9.

The reasoning faith of this Roman captain is remarkable. He himself obeyed the authority of the Roman Empire, and as long as he acted within that authority, others must obey him. He saw by results that Christ was acting on the authority of the Kingdom of God, and he recognized that that authority was of a far higher order than any he himself could claim. Christ's commendation of this soldier shows that there is nothing inherently unchristian in the military profession.

We find young Gordon a typical, high-spirited, fun-loving boy, going into the army as the profession of his fathers, a Christian, but more or less nominally one. But as he spends those two lonely years in the mountains of Armenia, trying to act as a mediator between the hatred of the Turk and the envy of the Russ, he is thinking. Then he is sent to China, where he is forced to do many things repugnant to him, such as the burning of the "Palace of Everlasting Glory." He sees, too, the unparalleled atrocities of the Taipings, and the suffering and poverty of the nation. All that is best in him is called out. He is perfectly honest with himself, with conditions, and with the teachings of Christ. He sees that love and self-sacrifice as we find them in Christ are the only remedy for war and sin. And so he tries to follow implicitly the directions of Christ. It is this that brings him the leadership of the "Ever-Victorious Army"; it is chiefly this that brings victory to his army. It is this that brings him the love and honor of succeeding generations today. And after this decision we see him coming year by year into a fuller realization of the spirit of his Master, walking in the way of the cross, often rejected of men, accepting no service but that of the weak and the oppressed, holding up to the world the true ideal of the soldier as the peacemaker, and not shrinking from his own Calvary, that that ideal might be burned into the hearts of men.

Tenth Week, Third Day: The Inner Battle

And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For which is greater, he

that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they that have continued with me in my temptations.—Luke 22:24-28.

Gordon had his temptations all along the line, but we see him meeting them honestly and fearlessly. He loved accomplishment, yet he let the Chinese generals have the glory of finishing the Taipings off, when he saw that they were beaten. He was poor, yet he refused a gift from the Chinese Emperor, and later resigned his commission worth \$30,000 in order to become a peacemaker in China. His outspoken honesty brought him many enemies in the British Army, in Egypt, in South Africa, and other posts, yet he did not yield to the temptations to keep silent. Many of these victories seemed to come to him with ease, and the last ditch of personal surrender to Christ, the final victory of character which he found most difficult, was to "give away his medal." The Emperor of China had given him a large gold medal for his success in the Taiping war, and this was the only earthly possession that he really prized. And for the very reason that he prized it, on his return to England he erased the name with his own hand and sent it anonymously to the Coventry relief fund. Colonel Sir William Butler says in his "Life of Gordon," "The secret of the ease with which he does all these things is a very simple one when it is known, the key to it being, as he himself has told us: 'Give away your medal.'"

Does every one have to surrender to the last ditch in order to be a Christian? What is "the last ditch" to you? What does one get in return?

Tenth Week, Fourth Day: Gordon, the Peacemaker

Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.—Matt. 5:9, 10.

Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me. . . . Peace I leave with you; my peace I give unto you:

not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.—John 14:23, 24, 27.

We have seen what wonderful progress the world has made in its attitude towards war since the days of Joshua. But the world still has great need of peacemakers before it can attain to the ideal of Christ. Before any one can become a real peacemaker he must first overcome the natural selfishness of his own life by a struggle somewhat like that through which Gordon went. Gordon had excellent training in those two years in Armenia and Kurdistan as a peacemaker between Turk and Russian. Sometimes one has to take sides and fight in order to be a peacemaker, as Gordon did against the Taipings. Here the difficulty is to make sure that no element of selfishness enter into one's choice. In this connection we see the real significance of Gordon's motto, "Give away your medal." It is only by the self-discipline of the present that the great accomplishments of the future are made possible.

What is the test by which the Christian is to determine whether to fight or to turn the other cheek? Can a Christian ever fight? Did Christ?

Tenth Week, Fifth Day: Gordon, the Governor

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. And there came a scribe, and said unto him, Teacher, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And another of the disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow me; and leave the dead to bury their own dead.—Matt. 8:18-22.

Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they keep my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me.—John 15:20, 21.

The world has been accustomed to think of greatness in terms of honor and glory and power. Such an attitude is

based on a false conception and is the sign of a small mind, not of true greatness. The Christ whom we honor as the greatest had not where to lay His head. He said, "Whosoever will be chief among you, let him be your servant." To remind His disciples of this, the night on which He was betrayed, He took a basin and a towel and washed the disciples' feet. Chinese Gordon, when comparatively a young man, was made governor of the Sudan, a province wider than Europe. He might have lived in his palace at Khartum in great power and splendor. Instead we find him making incredible marches through the deserts on his swift camel, sleeping a few hours beside a brackish spring, and then pressing on, going unarmed into the camp of hostile tribes, always seeking to make peace, to alleviate misery, and to stamp out slavery. While he thus strove to live the life of the true soldier and servant of Christ, small men sought to thwart him for petty gain, and gorgeous officials at Cairo and London jockeyed for position and honor. It was this that caused his untimely death, but did it defeat his purpose? Did his death not rather accomplish that purpose and call the world afresh to seek the ideal taught us by Gordon's Master? How do we think about servants and menial work today?

Tenth Week, Sixth Day: Gordon, Rejected of Men

Who hath believed our message? and to whom hath the arm of Jehovah been revealed? For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all.

He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and

as a sheep that before its shearers is dumb, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due? And they made his grave with the wicked, and with a rich man in his death; although he had done no violence, neither was any deceit in his mouth.

Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand.—Isa. 53: 1-10.

This wonderful description of the Christ was written five hundred years before his birth. No one has written a better one since. We see in it a picture of His life of service and sufferings, of His rejection, death, and resurrection. Men of past ages have sought to lay their sins on scapegoats and innocent sacrificial animals. And some men today, forgetting the life, the service, and the suffering, would make of Christ in His death a mere scapegoat for human sin. Gordon was no theologian, and no one knows to what church party he adhered, though several would claim him. But Gordon followed a living and resurrected Christ, and tried to live like Christ on earth. He was willing to risk his life for the sheep which had gone astray, he was willing to sacrifice his peace and comfort for the fever-ridden tribes of Africa, to bring peace and good will among men. Hence he was despised by the place-seekers of Cairo, and rejected in the appointments at the War Office, until they needed a real man, and then they turned to him. The theological subtleties about the death of Christ may be true, but what the world needs and what Christ expects is men like Gordon, who will follow in the way of the cross.

Tenth Week, Seventh Day: Gordon's Calvary

Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, Behold, your King! They therefore cried out, Away with him, away with him, crucify him! Pilate saith unto them, Shall I crucify your King? The chief priests answered,

We have no king but Cæsar. Then therefore he delivered him unto them to be crucified.

They took Jesus therefore: and he went out, bearing the cross for himself, unto the place called The place of a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst. And Pilate wrote a title also, and put it on the cross. And there was written, Jesus of Nazareth, the King of the Jews. This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek. The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews. Pilate answered, What I have written I have written.—
John 19: 14-22.

Jesus, the Christ, was a king in his own right, King in virtue of what He was and what He did, incomparably greater than Cæsar or Napoleon. This we can see from our vantage-point of history. And yet Pilate and the Jews crucified Him because He was not the kind of a king that they wanted Him to be. This was because He fought against the wrongs of others, but would not fight for Himself. Such a policy ends in bodily death but spiritual victory. Gordon was a true follower of his Master, and we find him, not throwing his life away, but gladly sacrificing it at Khartum for the sake of the women and the children and the leaderless soldiers placed in his care. He might not have gone to Khartum; it was a forlorn hope and others had made the mess. At almost any time he might have escaped by steamer down the river. But he would not desert his post nor break his trust, and so he joined the long list of Christian martyrs. We love to honor him for this, yet any honor that might come to him he would give to his Master, Jesus Christ.

On Gordon's monument at Khartum is the following inscription by an unknown author:

"The strings of camels come in single file,
Bearing their burdens o'er the desert sand;
Swiftly the boats go plying on the Nile,
The needs of man are met on every hand,
But still I wait
For the Messenger of God who cometh late.

I see the cloud of dust rise in the plain,
And measured tread of troops falls on the ear,
The soldier comes the Empire to maintain,
Bringing the pomp of war, the reign of fear,
But still I wait
For the Messenger of Peace; he cometh late.

They set me looking o'er the desert drear,
Where broodeth darkness as the deepest night,
From many a mosque there comes the call to prayer,
I hear no voice that calls as Christ for light.
But still I wait
For the Messenger of Christ, who cometh late."

From what you have seen of Gordon's life, do you think it is possible for a soldier to lead a consistent Christian life? Does this interfere with or enhance his value as a soldier? Is there any one of these lives which we have studied which does not show the principle of self-sacrifice leading in the direction of, if not to, martyrdom? How about Napoleon and Columbus? In so far as they were selfish, were they not eventually stripped of their possessions and glories?

STUDY XI

Joseph Neesima—Missionary

COMMENT FOR THE WEEK

A missionary is some one who has a mission in life. In this sense Joseph Neesima was altogether a missionary. He writes continually in his diary and his letters of his "aim," about which he says, "I am concerned as much as my brain would melted out." His sole aim, according to Captain Savory, master of the ship on which he escaped from Japan, was "to learn the English language that he might be able to translate the Bible into his own tongue for the benefit of his countrymen."

Neesima Shimeta, as his Japanese name was called, was born of samurai or noble parents in the household of Prince Itakura at Yeddo (Tokyo), the capital of Japan, on January 14, 1843. In those days Japan was a hermit kingdom, closed to the outside world, except for three Dutch ships which were allowed to come once a year to trade at a small island. But no foreigner could land and no Japanese was permitted to go abroad. If a Japanese were caught leaving the country, he would be beheaded; if he escaped and it should be later detected, his entire family would be crucified.

His grandfather was chief steward to the Prince, his father was writing master, and the boy was naturally a student. He writes, "I began to learn Japan, and China too, from six years age, but at eleven years age, my mind had changed quite to learn sword-exercise and riding horse. At sixteen years age my desire was deepened to learn China and cast away sword-exercise and other things. But my prince picked me out to write his daily book, although it would not have been my desire. . . . A day my comrade lent me an atlas of United States of North America, which was written with China letter by some American minister ("History of the United

States," by Dr. Bridgman of Shanghai) . . . and I was wondered so much as my brain would melted out from my head, picking out President, Building Free School, Poor House, House of Correction, and machine working. . . . And I murmured myself that O, Governor of Japan! why you keep down us as a dog or a pig? We are people of Japan. If you govern us you must love us as your children. From that time I wished to learn American knowledge, but alas, I could not get any teacher to learn it."

He found a Japanese who could teach him a little Dutch and used to spend all his spare time at it, even running away sometimes secretly from the Prince's office. One day the Prince caught him playing "hookey," gave him a beating, and said, "Why you run out from here?" "Then I answered to him that, 'I wished to learn foreign knowledge, and I hope to understand it very quickly; therefore, though I know I must stay here, reverence your law, my soul went to my master's house to learn it, and my body was obliged to go thither too.' Beside him, my grandfather, parents, sisters, friends, and neighbors beated or laughed for me about it."

The boy was so eager to learn and worried so at the hindrances that were put in his way, that he became ill. Owing to his ill health he had more leisure, which he used first to learn arithmetic, then to study navigation in the new government school of navigation. One day while walking by the harbor he saw a Dutch man-of-war and these are some of his reflections: "Since foreigners trade, price of everythings got high, the country got poorer than before, because the countrymen don't understand to do trade with the foreigners. Therefore we must go to foreign countries, we must know to do trade, we must learn foreign knowledge. But the government's law neglected all my thoughts, and I cried out myself: Why government? Why not let us be freely? Why let us be as a bird in a cage or a rat in a bag? Nay! we must cast away such a savage government, and we must pick out a president as the United States of America. But alas! such things would have been out of my power!"

"A day I visited my friend, and I found out small Holy Bible in his library that was written by some American minis-

¹ Arthur Sherburne Hardy, "Life and Letters of Joseph Hardy Neesima," p. 3.

² *Ibid.*, p. 4.

ter with China language, and had shown only the most remarkable events of it. I lend it from him and read it at night, because I was afraid the savage country's law, which if I read the Bible, Government will cross (i. e. crucify) whole my family. I understood God at first, and he separated the earth from firmament. . . . I understood that Jesus Christ was Son of Holy Ghost, and he was crossed for the sins of all the world; therefore we must call him our Saviour. Then I put down the book and look around me, saying that: 'Who made me? My parents? No, God. Who made my table? A carpenter? No, my God. God let trees grow upon the earth, and although God let a carpenter made up my table, it indeed came from some tree. Then I must be thankful to God, I must believe Him, and I must be upright against Him.' From that time my mind was fulfilled to read English Bible, and purposed to go to Hakodate to get English or American teacher of it. Therefore I asked my prince and parents to go thither. But they had not allowed to me for it, and were alarmed at it. But my stableness would not destroy by their expostulations and I kept such thoughts, praying only to God; 'Please let me reach my aim.'"

Such was his determination that finally, through the influence of another prince, he secured permission to work on a Japanese ship going to Hakodate. But on arrival there, he could find no teacher from whom to learn of Christianity or the Bible, so he purposed to run away, being restrained only for the time by the sorrow and danger it would bring upon his parents. But he thought, "Although my parents made and fed me, I belong indeed to Heavenly Father; therefore I must believe Him, must be thankful to Him, and must run in His ways." "Then," he says, "I began to search some vessel to get out from the country."

This was several years after Perry's visit to Japan, and by this time the port of Hakodate was somewhat open to foreign trade. After some three months Neesima secured the promise of an American sailing captain that if he would conceal himself on board the captain would not betray him, but would let him work his passage as far as China. With great secrecy a Japanese friend, who was in sympathy with his aim, rowed him out to the ship the night before she was to sail. Once

¹ *Ibid.*, pp. 6-7.

at the water's edge they were challenged by a watchman, but managed to evade capture. Arrived on board, he hid himself in an empty cabin during the customs search, and at last in the early dawn they got safely away.

It was hard for the high-spirited young Japanese to bring himself to do the work of a cabin boy, but he became a servant and undertook the most menial tasks in order to reach "his aim." Arrived at Shanghai he got himself transferred to the American ship "Wild Rover," Captain Taylor, of Chatham, Massachusetts. His long sword he presented to Captain Taylor, with the request that the captain allow him to work his passage to America. His only other possession, his short sword, he sold for eight dollars, and managed to get ashore at Hong Kong to buy a copy of the New Testament in Chinese with a part of the proceeds.

After some eight months' cruising in the Orient the "Wild Rover" set sail for Boston, by way of the Cape of Good Hope, a voyage that lasted four months. On arrival at Boston, the owner of the vessel, Mr. Alpheus Hardy, was informed of the arrival of Neesima, who was, so far as known, the first Japanese ever to reach the United States. Mr. Hardy took an interest in the stranger, and in response to his inquiries, Neesima wrote the account of his life from which we have been quoting. He also wrote as follows in a letter to Captain Taylor: "Although I will go down behind a grave, my soul will go to heaven to tell God about it, and let him bless you with the truth of God. Please let me hear that Mr. Hardy will let me go to what kind of a school, and I wish that he gave me remainder of his table for my eating, old one of his clothing for my dressing, ink, pen, paper, pencil, for using of my study."⁴

As a result Mr. and Mrs. Hardy adopted him as their own foster son and sent him to Phillips Academy, Andover, where he entered in September, 1865. For two years, despite much ill-health, he applied himself most eagerly to his studies, with remarkable success. He then entered Amherst, where he interested himself particularly in chemistry, physics, botany, mineralogy, and geology, studying also Latin, Greek, and other subjects. But his interest above all else was in the Bible, of which one of his teachers writes, "I have never seen a

⁴ *Ibid.*, p. 11.

person more absorbed in a novel than he is in the Word of God." Despite much illness and the necessity of studying in a foreign tongue, he took the degree of B. S. at Amherst in three years and then began the study of theology at Andover Seminary.

In 1871, when he had been at the Seminary a year, the Japanese Mikado sent a resident minister to America, Count Mori. What was his surprise at finding a Japanese student a graduate of an American college! The following year a great embassy was sent around the world to report on Western learning, under the leadership of the Chamberlain of the Imperial Household, Iwakina Tomomi, and including four cabinet ministers. Neesima was summoned to Washington as their official interpreter. From being a refugee in danger of his life, he immediately became a hero.

Neesima left his theological studies with regrets and misgivings, and only after laying the matter prayerfully before God and before his foster-father, Mr. Hardy. He became the special "assistant" to Mr. Tanaka, Commissioner of Education, and as Mr. Tanaka knew nothing of Western learning, Neesima wrote his report for him. This was in reality a summary of the educational system of Massachusetts, on which the educational system of Japan is to this day based. He traveled with Mr. Tanaka through the United States, Great Britain, France, Germany, Russia, and other European countries, making everywhere the most careful study of the schools and colleges. After an absence of a year he returned to his studies at Andover Seminary, where he was graduated in 1877, and was shortly after ordained. Mr. Tanaka had offered him official position and had begged him to assist in the establishment of the new government educational system. But Neesima's reply was, "I have a plough on my hands and cannot look back." (Compare Luke 9:62.)

His "aim" had finally taken form in a desire to establish a Christian university in Japan, where modern learning could be taught with a setting of Christian morality. He therefore returned to Japan in the autumn of 1874 after an absence of ten years, as a representative of the American Board of Foreign Missions. He visited his family at Annaka, where he did the first Christian preaching in the interior of Japan. Then after a few months he began at Kyoto, the ancient sacred capital of Japan, a small one room school which, despite his

own ill-health and the constant bitter opposition of officials, eventually grew into the Doshisha, "the One Purpose College," the leading Christian institution of Japan. It has been the chief source of supply for Christian ministers in the country, and from it have graduated many Christian men who have risen to the top in every line of Japanese life.

In 1876 he married Yamamoto Yaye, who had been discharged from her position as teacher in a government school for becoming a Christian. Their life together was most happy and devoted. But with the growth of the college and the increase of his duties, Neesima's health gradually failed. He could not rest. He was the leader of every sort of Christian activity in Japan, of which the Buddhists called him "the head center." Yet with all his prominence and success he remained always most humble and unspoiled. For example, he wrote to Dr. Davis, his chief associate in the educational work, "I trust an imprudent child such as I may grow wiser as he grows older."

In 1884, after ten years of difficult work with manifold discouragements but remarkable patience and results, he took a trip to America by way of India for his health. "A broken cup," he calls himself. On this trip, however, in spite of great physical weakness, he would not lay aside his aim, and he secured \$50,000 for the Doshisha. Returning to Japan the following year, somewhat improved in health, he worked to the limit of his abilities for four more years. Finally in January, 1890, he died, with the words, "Peace, Joy, Heaven" on his lips.

Although opposed in life by narrow-minded officials, in his death he was honored by all, including governors, judges, Buddhist priests, and common people. One of his greatest tributes was a banner borne in the funeral procession by Buddhist priests from Osaka.

DAILY READINGS

Eleventh Week, First Day: Neesima's Aim

And as they went on the way, a certain man said unto him, I will follow thee whithersoever thou goest. And Jesus said unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay his head. And he said unto another, Follow

me. But he said, Lord, suffer me first to go and bury my father. But he said unto him, Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God. And another also said, I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house. But Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God.—Luke 9: 57-62.

If you had seen the boy Neesima going to school at Yeddo, there would have been nothing in his appearance to distinguish him from thousands of other Japanese boys in their big-sleeved kimonos and clacking wooden sandals. The thing that made him different from other boys and eventually made him one of the great figures of all time was his "aim"—the great purpose he had in his heart, and the fact that he never lost sight of that aim. He stuck to it through thick and thin, though it meant hardship, danger, and menial service, meant disobeying his parents and his prince, meant years of absence and difficult preparation. In all the crises of his life he said, "I have a plough on my hands and cannot look back."

If Neesima had started out to make himself great, would he have succeeded? What is the first necessity in choosing an aim in life? Was it right for him to disobey his parents in following his aim? Why? What did Christ mean when he said, "Let the dead bury their dead"? What was the result for Neesima's parents of the son's sticking to his purpose? (See Hardy, "Life of Neesima," pages 191-2.)

Eleventh Week, Second Day: Neesima and His Quest

Then answered Peter and said unto him, Lo, we have left all, and followed thee; what then shall we have? And Jesus said unto them, Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath left houses, or brethren, or sisters, or father, or mother, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit eternal life. But many shall be last that are first; and first that are last.—Matt. 19: 27-30.

Having got as far as Hakodate, Neesima met many dis-

couragements, but he did not lose sight of his aim. It became his quest and he sought means of carrying it out. He says, "Being so far away from home I became more careful in my observations; what struck me most was the corrupt condition of the people. I thought then a mere material progress will prove itself useless so long as their morals are in such a deplorable state. So far as I am convinced the reformation must be brought through Christianity."

It was, then, in search of some moral power with which to uplift his people that he risked death as a criminal, shame and destruction to his family, and if he escaped these, a strange and unknown sea, poverty, toil, and perhaps lifelong exile. Like Sinbad the Sailor, he felt himself buried alive in a putrefying tomb, and he followed the distant gleam of light, which eventually led him into the glorious sunshine.

Was Neesima right in his first estimate of Christianity—a moral force to uplift his people or a doctrine to save his own soul? Can those who selfishly seek salvation find it? What does Christ say? (Matt. 10:38, 39; 16:24, 25.) Did Neesima show a higher moral point of view than Peter? If so, why? How has history justified Neesima's observation about the needs of Japan?

Eleventh Week, Third Day: Neesima and the Holy Grail

The kingdom of heaven is like unto a treasure hidden in the field; which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls: and having found one pearl of great price, he went and sold all that he had, and bought it.—Matt. 13:44-46.

There is always a fascination about the Knights of the Middle Ages going in quest of the Holy Grail—the sacred cup with which the Christ gave to His apostles the wine of the first communion. (Look up the story of Parsifal.) The blessings of the quest came, of course, from their experiences, their sufferings, and the services which they rendered by the way. Yet how futile the actual quest for this empty cup, even though they should have found it. And how much more

fascinating is the story of this Japanese knight, faring forth in search of the truth, then selling his sword to buy a Bible. He found what he sought, the words and the life of the Christ, the Gospel which the Knights of the Round Table had all the time, but seldom troubled to look into. Like the man in the parable, he hid his treasure for a time, until he should make sure of securing it, selling all that he had to buy it—not for himself, but for his people.

Why did the man have to hide his treasure? Why did Neesima? Did he have to hide it permanently? Does one always have to give all that he has for the pearl of great price? Have you yet made this self-surrender?

Eleventh Week, Fourth Day: Neesima and His Friends

Jehovah is my shepherd; I shall not want.
 He maketh me to lie down in green pastures;
 He leadeth me beside still waters.
 He restoreth my soul:
 He guideth me in the paths of righteousness for his name's sake.
 Yea, though I walk through the valley of the shadow of death,
 I will fear no evil; for thou art with me;
 Thy rod and thy staff, they comfort me.
 Thou preparest a table before me in the presence of mine enemies:
 Thou hast anointed my head with oil;
 My cup runneth over.
 Surely goodness and lovingkindness shall follow me all the days of my life;
 And I shall dwell in the house of Jehovah for ever.
 —Psalm 23.

Once Neesima had made the great adventure, he found the way prepared before him. His life was a full illustration of this Twenty-third Psalm. So it is with everyone who makes the adventure of faith in the fulness of an unselfish spirit. Mr. and Mrs. Hardy adopted him as their own son. His every want was provided for. In a letter to Mrs. Hardy he writes from Amherst, "He guides me in the path of righteousness, with His gentle hand, saying, 'Come, take the water of life freely'; to Mr. Hardy while on a journey, "Through

providential care we are still permitted to enjoy the running cup of blessing on the great deep." He seemed to strike the right mean between humility and confidence. He was not afraid to ask for what he needed, both in his prayers and in his letters to Mr. Hardy, for he felt that both his heavenly Father and his foster-father held his aim dear at heart. Yet he would be satisfied with "old one of your clothes and crumbs from your table." He never wasted a penny, and rendered a most scrupulous account of all that he received.

Does this Psalm have a real and vital daily meaning for you? Or has the idea of a Heavenly Father become so familiar to us that it falls on deaf ears? Have you tried a daily, morning communion with Him and dedication to His purpose? That is the secret of Neesima's power.

Eleventh Week, Fifth Day: Neesima and His Family

And when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? knew ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.—Luke 2: 43-51.

When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home.—John 19: 26, 27.

Neesima loved his family. There was nothing unfilial about

his attitude towards them. In fact even before he had ever seen the whole of the gospel story, he adopted very nearly Christ's own attitude. The thought of disobeying his earthly parents for a time restrained him from his aim. But when he thought that God was both their Father and his, and that God's bidding was above theirs he went out upon his quest. During his absence he took every care to comfort and reassure them. He writes, "Having recognized God as my Heavenly Father, I felt no longer inseparably bound to my parents," and again that he does not worry about them, because he "demands them to the care of the Heavenly Father." They lived to see the day when they were greatly honored by the return of their wandering prodigal, and when they rejoiced to accept the Gospel, which had lured him around the world. Of his old grandfather, who died before his return, he writes, "He instructed me to obey my parents, to be kind to my friends, to keep my tongue quiet, not to steal, nor lie, nor flatter. He loved me very deeply, very intensely, and very affectionately. Oh, I could not forget what he did for me." Again, of his family religion, "I was obedient to my parents, and as they early taught me to do, served gods made by hand with great reverence. I often used to rise up early in the morning, and go to a temple which was at least three and a half miles from home, where I worshiped the gods, and returned promptly, reaching home for breakfast."

Describe Christ's attitude towards his earthly parents. Does it now seem clearer to you? What was lacking in the teaching of Neesima's old grandfather? What are the best arguments for sending foreign missionaries to non-Christian lands? How does Neesima's life clear up this question?

Eleventh Week, Sixth Day: Neesima's Great Temptation

And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I

drink? or to be baptized with the baptism that I am baptized with? . . . And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 35-38, 41-45.

The critical moment in Neesima's life came with the arrival of the Imperial Commission. Many people can stand adversity, but few can stand prosperity. He was offered a position high in his Emperor's service. Would that not bring honor to the faith that he professed? Would that not give him the opportunity of furthering the Gospel on his return to Japan? How many have run into a trap like this and cut short their usefulness. He writes, "When I saw the Japan Minister, I told him that I would not go home concealing my Christian faith like a trembling thief goes in the dark night, under fear of discovery, but go there as a Christian man walking in a Christian love, and doing things according to the light of my conscience." When summoned before the Imperial Commission he refused to kow-tow, whereupon the minister "shook my hand and bowed himself 60 degrees from the perpendicular, so I made like bow in return." When the Commissioner of Education asked him to go abroad, Neesima wrote to Mr. Hardy for advice. "Though I may do some good in doing so, yet it is not my predominant choice to commit myself to the hand of the Government. I have already recognized the Sovereign King the Saviour, as my Lord. . . . I would rather preach or teach truth which is in Christ Jesus with the bread of affliction, than to do any other thing with the earthly luxuries, pleasures, and honor." Following Mr. Hardy's advice, he assisted the Commissioner on the trip to Europe and thereby laid the foundation of the educational system of Japan, at the same time broadening his own knowledge of the world and of educational systems. He absolutely refused further official position, but went back to his studies and finally returned to Japan as a missionary of the Cross.

Did Neesima choose right in refusing official position? Why, or why not?

Eleventh Week, Seventh Day: Neesima and His Life Work

Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will the Father honor.—John 12:24-26.

When Neesima returned to Japan to begin his aim, already much of his life work was done. For is not the life work of each the becoming rather than the doing? The scant fifteen years of service that remained were hampered much by illness, yet how much did he accomplish! Although a leader during those years in all forms of Christian work in Japan, his chief aim and greatest work was the establishment of a Christian college, the Doshisha. In this he was a pioneer, and a generation ahead of his time. Up to this time Christian missions had been largely preaching on the streets and in chapels, in order to "save as many souls as possible." Neesima took a far deeper view of Christianity. He saw his mission as the planting of a Christianity that would lay a new foundation of Japanese society, that would give a new morality to the nation, that would bring the Kingdom of Heaven to Japan. For this he saw the necessity of an educated leadership, and he set out to train young men in modern science, with the broadest foundation, but impregnated with the spirit and power of Christian morality. In this he was far ahead of the mission bands of his time, and wiser than most of the missionaries. Though he died in the prime of middle life, the Doshisha stands as a monument to his ideals and the partial fulfilment of his aim.

Is the central idea of Christianity to save souls from future punishment or to bring the rule of God on earth? What is the social message of Christianity? Did Neesima see this distinction? Has recent history proved that he was right? How does Christianity progress in Japan today?

STUDY XII

Dwight L. Moody—Preacher

COMMENT FOR THE WEEK

The ancestors of Dwight L. Moody came to America just ten years after the landing of the Mayflower. His father, Edwin Moody, was born and brought up at Northfield, Massachusetts, where in 1828 he married Betsey Holton. They were plain people, and Edwin followed the family trade of stone mason. He was a good mason and the family lived comfortably until suddenly the father died, leaving a young widow and seven children. Shortly after, twins were born, making nine in all, of whom Dwight, born February 5, 1837, was the sixth. The little homestead on the edge of the village was mortgaged, and the creditors took everything movable, except the roof over their heads, even to the kindling pile in the woodshed.

The poverty and struggles of the poor widow with her flock of little children can scarcely be exaggerated. Most of the neighbors advised her to divide the children up and put them in orphan asylums, and when she did not take their advice, they did not offer her anything else. Dwight Moody was a little boy at the time of his father's death, and one of his earliest recollections was of being told one winter morning that he must stay in bed because there was no wood to make a fire. But before the day was over his "Uncle Cyrus" came with a load of wood, which he sawed and split ready for use.

With the utmost courage, frugality, and hard work, and with the assistance of her brother Cyrus Holton and of the Unitarian minister Mr. Everett, the widowed mother managed to keep her family together. As soon as the boys were old enough to do any work, they hired out to the neighboring farmers. They came home Saturday evening, for Sunday began at dusk, and on Sunday morning the family trudged

off to Sunday school and church carrying their shoes in their hands until they came in sight of the church. Dwight was early sent to work on a neighbor's farm for his board while he went to school. Dwight came home complaining that for nineteen consecutive meals he had had nothing to eat but corn meal and milk. But when his mother found that he had had enough to eat, such as it was, and that he had agreed to work for his board, she sent him back.

There were but three books in the Moody house—the big family Bible, a catechism, and a book of devotions with prayers. Each morning the mother read a portion from the latter to as many of the children as were at home, and their one diversion was when she read in the evening from a Sunday school library book. But do not think that the Moody boys were all piety. They were up to plenty of mischief, in which Dwight was the leader. Once at the closing exercises of the school term, Dwight delivered the oration of "Mark Antony." By the way of stage setting he had a coffin which rested on the teacher's desk. With one of his gestures he "accidentally" knocked the lid off the coffin, and out jumped an angry old tom-cat. Many were the canings which Dwight received both at home and at school for like pranks.

One day early in 1854, when Dwight was seventeen, engaged in hauling logs with his elder brother, Edwin, he suddenly exclaimed, "I'm tired of this, I am not going to stay around here any longer. I am going to the city." His family were opposed, but Dwight was always determined once he had made up his mind. He said good-bye to his mother and started to walk the hundred miles to Boston. But in the village he met one of his older brothers, who gave him five dollars, enough for his railroad fare.

Arrived in Boston, the hopeful young adventurer had a hard time. At first he was proud and self-confident, but his pride was broken after tramping the streets for days, looking for work. This experience made a deep impression on his mind and ever after he had a ready sympathy and helping hand for the poor boy, or girl for that matter, just starting life. He had two uncles in the shoe business in Boston, and finally had to ask their assistance. One of his uncles agreed to give him a chance if he would not try to run the place himself, would ask when he did not know, and would go regularly to church and Sunday school—an excellent working

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basis for any young man. Dwight readily accepted, and with his characteristic energy and enthusiasm was soon selling more shoes than the old salesmen. He did not wait for customers to come in, he went out and found them—a principle he later applied to his religious work.

In the Sunday school of the Mount Vernon Church he was put into the class of Mr. Edward Kimball. The new scholar was shy, awkward, and embarrassed, but he soon became deeply interested. Mr. Kimball after some time determined to have a personal talk with him, and so called on him in the back room of the shoe-shop. "I do not know just what words I used," said Mr. Kimball long after, "nor could Mr. Moody tell. I simply told him of Christ's love and the love Christ wanted in return. That was all there was. It seemed that the young man was just ready for the light that then broke upon him, and there in the back room of that store in Boston, he gave himself and his life to Christ." After his conversion the energy and enthusiasm that he had shown in business were equally apparent in his religion. In his first joy he longed for some work to do for the Kingdom of God, but the deacons adopted a repressive attitude and for almost a year held him on probation before admitting him to church fellowship.

After some two and a half years in Boston, young Moody decided to try his fortune in the thriving little frontier town of Chicago. As he said afterwards, "I have always been a man of impulse. Almost everything that I ever did in my life that was a success was done on the impulse, and I suppose when I get ready to die I will be up and off." Up and off he certainly was for Chicago, where he again had great difficulty in finding employment, but at length he was employed in Wiswall's shoe-store. It was not so with his religious enthusiasm; that easily found employment. He joined the Plymouth Church and hired a pew which he undertook to fill with young men. That overflowed and he soon had four pews full each Sunday morning of young men gathered from the byways and the hedges, the saloons and the boarding houses of Chicago.

Meanwhile Mr. Moody prospered in business. His ambition was to be "worth" \$100,000, a goal which doubtless he soon would have reached, as already at twenty-three he was netting about \$5,000 a year, as a shoe jobber, with but small personal expenses. His religious interests, however, more and more

engrossed his mind and ate into his time. He had applied to become a teacher in a mission Sunday school, but was told that he must provide his own class, as there were sixteen teachers and only twelve scholars. The following Sunday he arrived with eighteen hoodlums. He soon had the mission overcrowded, and then started another in the dingy North Market Hall. He had to be up at six on Sunday mornings in order to clear away the beer kegs left by a German "*verein*" which used the place on Saturday nights. The day was spent in drumming up scholars, visiting the sick, and conducting the meeting. Soon the attendance grew to 1,500, and the mission eventually developed into the Chicago Avenue Church. Mr. Moody's success in this work was due to earnestness and prayer, to hard work and love of those among whom he worked, and finally to a happy combination of thorough organization with informality and originality. The school became famous, its methods were copied far and wide, and Mr. Moody was called to different parts of the country to explain how he did it.

After a remarkable experience, in which a large class of frivolous girls were every one converted, he made up his mind to give up business and devote his entire time to religious work. It is typical of the whole-heartedness of the man that he did not seek a salary or position. He just quit working for money, and began working for the Master, meanwhile living with the utmost economy on the money he had saved. He slept in the prayer-meeting room at the rented quarters of the Young Men's Christian Association. He ate at cheap restaurants, and so maltreated his splendid constitution that he afterwards regretted his abstemiousness. He was tireless in his devotion to his work, yet at first he was not a good speaker. When first he spoke in prayer meeting, a deacon assured him that he would serve God best by keeping still. But Moody's heart was on fire with love, he had the message in him, and it had to come out. It was years before he could speak correct English according to the grammar. His education had been of the meagerest, but gradually as the years went by he educated himself in the school of life.

At the time of giving up business he became engaged to Emma Revell. Two years later they were married. The marriage proved an ideally happy one, and Mrs. Moody had a large share in her husband's great and successful life. One

who loved children as Mr. Moody did naturally made a devoted father, and he seems to have been in later life almost more devoted to his grandchildren than to his children.

At first his religious work consisted chiefly in managing his Sunday school and in promoting the Young Men's Christian Association. In both he soon became a national figure. The Young Men's Christian Association was a young organization, without reputation or influence. The secretaryship was as yet unknown, nor was a single building owned by the Association. Moody was "librarian" of the Chicago Association, which position he developed into the secretaryship. When the Civil War broke out, he associated himself with Messrs. Farwell and Jacobs in forming the Army and Navy Committee of the Young Men's Christian Association, which later became the Northwestern Branch of "the Christian Commission." Mr. Moody did not give his full time to the army work, but made frequent trips to the front, meanwhile keeping up his work in Chicago. He was on the ground ministering to the wounded and comforting the dying at the battles of Pittsburg Landing, Shiloh, and Murfreesboro, and was with the Army at Chattanooga and Richmond. Nor did he forget the prisoners interned at Camp Douglas near Chicago. Through the war work done at this time, the Christian Association came to have national importance, and at the close of the war one of Mr. Moody's first undertakings was to raise the money for Farwell Hall in Chicago, the first "Y" building to be erected in America. When the building burned shortly after, he let his personal goods burn with it, but held the noon prayer meeting in a nearby church. The building was twice destroyed by fire within a short time, and each time he set to work immediately to get the money to rebuild it.

In the meantime he continued his Sunday school work and was chiefly responsible for the establishment, first in the state and then in the country, of a definite system of teaching the Bible, known as the International Sunday School Lessons. But with all his organization he kept his heart open to, and his attention focused on, the individual. A mother dying with consumption sent for him and asked him to look after her boy who was running with a bad crowd. Moody promised to do so. Soon after she died and the boy ran away. Moody set his Sunday school to find him. After some time one of the scholars reported that the boy was working as a "bell-hop"

in a hotel. Moody immediately hunted him up and, finding no other place for a quiet talk, they went up on the roof of the hotel. A Fourth of July celebration was going on, but there in the midst of the tumult the boy gave his life to God. He afterwards became an able and useful citizen. This is but typical of hundreds whose lives Mr. Moody touched in this personal way.

By dint of much practice he was becoming a successful public speaker and evangelist. He never liked to call his work preaching. He just talked out of the fulness of his heart. This he did largely through the meetings of the Young Men's Christian Association, of which he said, "It has done more in developing me for Christian work than any other agency." It was at the Association convention at Indianapolis in 1870 that he first met Ira D. Sankey, the sweet-voiced singer, whose name is more associated with his than any other. On the spot he asked about Mr. Sankey's business and said, "Well, you'll have to give that up. You are the man I have been looking for." They were soon working together in the Chicago Association.

He had previously made a visit to England, ostensibly to a Sunday school convention, but more to study, to broaden himself, and to meet great religious leaders. It was at that time that he first heard the words which afterwards became his life-motto, "The world has yet to see what God will do with and for and in and by the man who is fully and wholly consecrated to Him." This is the secret and key to Dwight L. Moody's life. At that time he met also Henry Morehouse, who later came to Chicago and insisted on preaching in Moody's mission. Moody objected, but he preached anyway, seven consecutive sermons on John 3:16, "God so loved the world." These sermons completely changed Moody's message and he ever after preached from the point of view of the love of God.

In 1872 he made a short trip to England and a sermon that he preached during this time resulted in the starting of a revival. The following year he received three invitations to come to England for evangelistic meetings. These he accepted and made his arrangements to go with his family and Mr. Sankey. When promised funds did not arrive, he drew out of the bank what money he had, \$450, and set out. On arrival it was found that the three men who had invited him had all

suddenly died. Nothing daunted, he sought an opening and began preaching in a church in York. He was met with the sneers of the press and much opposition, but when the meetings closed, after five weeks, several hundred persons had professed conversion. At Sunderland the experience was repeated, and at Newcastle there was an even greater awakening. He was flooded with invitations from many cities. For two whole years he went from city to city, the meetings everywhere larger, the blessings in each place greater. In Edinburgh the Free Church Assembly Hall, the largest in the city, was crowded night after night, week after week, to its depths. In Glasgow 30,000 people gathered to hear him at one time, and many lives were changed. The great scholars of the land, like Henry Drummond and Dr. Fairbairn, not only worked with this untutored product of a New England village, but hung on his words. After he had visited the chief cities of Ireland, the campaign culminated in London. He preached each day and twice in the evening to vast crowds. The press, at first bitterly hostile, eventually was completely won over. Men like Mr. Gladstone, Lord Shaftesbury, and the Lord Chancellor went to hear him and openly supported his mission. He reached both the tenement house district of East London and the fashionable circle of the West End. Literally millions heard him, thousands were converted, and other thousands were quickened in their religious life. Lord Shaftesbury said at the closing meeting, "I speak with the deepest sense of gratitude to Almighty God that He has raised up a man with such a message to be delivered in such a manner."

Mr. Moody had gone to England an unknown American. In two years he had been the instrument of a national religious awakening, and was known and loved by myriads. His work being entirely undenominational, one of his greatest blessings was the promotion of Christian fellowship and the breaking down of prejudice. On his return to America, he found that his reputation had preceded him. Campaigns followed in the chief American cities of like intensity with those in London and Edinburgh. For more than twenty years this work continued with undiminished power and spiritual results.

Before going to England he had bought a small farm at Northfield, his birthplace, near his beloved mother. There he made his home and spent his summers. And there he planted some of his most enduring work, Northfield Seminary for

Girls and Mt. Hermon School for Boys. Important as these are in the education of poor girls and boys, perhaps their greatest influence has been in the student and general conferences he started at them during the summer vacations. The first student summer conference was held at Mt. Hermon in 1886, under the auspices of the Student Young Men's Christian Association, and resulted in the foundation of the Student Volunteer Movement, which has recruited thousands of missionaries for Christian missions. The student conferences, thus begun at Northfield, have spread literally all over the world, and are a powerful factor in spiritualizing the students, the future leaders of all the nations.

Some idea of the proportions of Mr. Moody's work can be gained from the fact that the royalties on the Moody and Sankey hymn book during the first London campaign amounted to \$35,000; during the succeeding ten years these royalties in America amounted to \$357,388.64, not one cent of which did the evangelists take for themselves. The money was spent on the Northfield schools and other like religious and philanthropic undertakings. How small in comparison his ambition to be "worth" \$100,000 seems!

Mr. Moody carried on his work, or rather the Lord's work, with unslackened vigor to the end. The writer had the great privilege of hearing him in California in 1898. The following year the evangelist was carrying on a special mission in Denver, Colorado, when he was suddenly taken ill. He managed to reach his home and family at Northfield, where he died a few days later, December 22, 1899. As earth faded from him he said, "Heaven opens before me. If this is death, it is sweet. There is no valley here. God is calling me and I must go."

DAILY READINGS

Twelfth Week, First Day: A Mother's Prayers

And Hannah prayed, and said:
 My heart exulteth in Jehovah;
 My horn is exalted in Jehovah;
 My mouth is enlarged over mine enemies;
 Because I rejoice in thy salvation.
 There is none holy as Jehovah;
 For there is none besides thee,
 Neither is there any rock like our God. . . .

Jehovah maketh poor, and maketh rich:
 He bringeth low, he also lifteth up.
 He raiseth up the poor out of the dust,
 He lifteth up the needy from the dunghill,
 To make them sit with princes,
 And inherit the throne of glory:
 For the pillars of the earth are Jehovah's,
 And he hath set the world upon them.
 He will keep the feet of his holy ones;
 But the wicked shall be put to silence in darkness;
 For by strength shall no man prevail.
 They that strive with Jehovah shall be broken to pieces;
 Against them will he thunder in heaven:
 Jehovah will judge the ends of the earth;
 And he will give strength unto his king,
 And exalt the horn of his anointed.

—I Sam. 2: 1, 2, 7-10.

Is there anything sweeter in the world than a mother's love, more powerful than a mother's prayers? There is certainly no greater influence towards making true and good men than the training of good mothers. This has been true as far back as history goes. We have one of the most delightful instances in the mother of Samuel, Hannah, whose story is given in the first chapter of First Samuel, and from her we have this beautiful prayer which has come down to us beloved by many for 3,000 years. As Hannah dedicated her only son to the Lord's service, and he guided the destinies of his nation for a generation, perhaps even saved the religion of Jehovah from oblivion, so have there been mothers in every generation who have prayed to God to "keep the feet" (verse 9) of their wandering sons. It was said by the neighbors in the little New England village of Northfield, when they passed by late at night and saw a light burning in the Moody house, "The widow Moody is praying for her son." Without Dwight it would have been a credit to her out of her poverty to have borne and cared for eight worthy children. But the ninth, the one that went away, how the mother's heart yearned for him, and what a glorious answer to prayer was the life of Dwight L. Moody!

Review the story of Samuel, Saul, and David (I Samuel 15). How did the life of Samuel influence history? In what particulars did the boyhood of Dwight Moody fit him for his life work? How does Hannah's prayer, especially verses

seven and eight, fit Moody's life? Why is it that in the army camps the most popular song is "Where is my wandering boy?" Have you a mother praying for you in this life or the other, and are you helping to answer her prayers?

Twelfth Week, Second Day: A Son's Ambition

And there come near unto him James and John, the sons of Zebedee, saying unto him, Teacher, we would that thou shouldest do for us whatsoever we shall ask of thee. And he said unto them, What would ye that I should do for you? And they said unto him, Grant unto us that we may sit, one on thy right hand, and one on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? And they said unto him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared. And when the ten heard it, they began to be moved with indignation concerning James and John. And Jesus called them to him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 35-45.

The selfishness of Christ's apostles was most marked. They thought the Christ would establish an earthly empire. James and John wanted to be Prime Minister and Chancellor of the Exchequer, Secretary of State and Secretary of the Treasury—or, in the Oriental Empire, to sit on the right hand and the left hand of the Emperor's throne. When Peter and the others heard about it, they were peeved because they also had their ambitions. It was Christ's greatest message for the world to make ambition unselfish instead of selfish. It was the most difficult lesson He had to teach His apostles and us. "It is the way of the world" (verse 42), said He, "to want power and the exercise of authority. But it is not my way,

for myself or for you. The ambition to be first is good—not first, however, in gaining wealth or power or admiration for oneself, but first in bringing joy and honor and good to others.”

Every normal boy has ambitions, whether to become President of the United States, or to own a good farm and an automobile. It is only the sodden and the abnormal who have no ambition, and they are of all people the most hopeless. Normal ambition is naturally selfish. The natural ambition of the youthful Moody, who had suffered hunger and poverty, and who worked hard for so small a wage, was to want money, wealth, which meant satisfaction of the wants in which he had felt the greatest lack. It was this which led him to be up and off to a place where money was more plentiful.

Do you think of money as a measure of toil and service performed, or as a medium of purchasing things to meet your own desires, or as a power of serving the world's need? Was young Moody's ambition good in so far as it went? What did it still lack? How did Christ use the ambition of James and John, and of Dwight Moody? Give instances to show which brings the larger and more satisfying results to the individual, a selfish ambition or a Christ-filled ambition.

Twelfth Week, Third Day: A Soul's Surrender

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed.—John 20: 1-8.

Love not the world, neither the things that are in the

world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.—I John 2: 15-17.

We have seen the selfishness of Peter and James and John while Christ was with them in the flesh. His wonderful words, His loving service, His healing compassion, His unflinching faith, His fortitude under persecution, were not enough. They were attracted by Him, but they did not half understand Him. They wished to get something from Him, but had not given themselves to Him. It took the experience of His crucifixion, His death, and resurrection, to change their lives. Was it that He had proved His doctrine to them by living up to it, was it that He had shown the power of God by His victory, was it that He had broken their hearts by loving them so much?

At any rate, there was the definite experience for each one of them. When John, the disciple whom Jesus loved, looked into the empty tomb, he saw and believed. The real experience for Peter, who had denied his Master, was to come a few days later. He felt an outsider until the Lord said to him on the shore of the lake by the dying embers, "Simon, son of Jona, lovest thou me? Feed my lambs." The disciples had come to know how much their Master loved them and John, the apostle of Love, was able to write, "Perfect love casteth out fear"; self-seeking John knew that "The world passeth away and the lust thereof, but he that doeth the will of God abideth for ever"; timid Peter was able to defy the Sanhedrin and by his courageous faith thousands believed and were baptized in a day.

The interesting thing for us is that the same experience holds good for us today. Dwight Moody, the ignorant country boy, was told of Christ's love for him on the cross and the love that Christ wanted in return. He gave that love, and with it gave himself. Thereafter he spoke in great universities and founded schools, the scholars and learned men of many lands listened to him, multitudes flocked to him and were blessed. His ambition had been to be worth \$100,000; he spent his small savings and himself for his Master, and was entrusted with millions for the Master's service.

What kind of an experience do you think is necessary in order to become a Christian? Have you had it? Have you helped anyone else to find it?

Twelfth Week: Fourth Day: A Life's Consecration

They therefore, when they were come together, asked him, saying, Lord, dost thou at this time restore the kingdom to Israel? And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth. And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. And while they were looking stedfastly into heaven as he went, behold two men stood by them in white apparel; who also said, Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.—Acts 1:6-11.

Just as the teachings of Christ were not enough, so also the experiences of that first glorious Easter day were not enough for the apostles. There yet remained the days of communion, the ascension, and the filling with power in the upper room (Acts 2:-4). And thereafter each of them, and Paul, as long as life lasted, knew his own particular experiences of dedication and of the incoming of the Spirit. So also it was in the life of Moody. In his first enthusiasm he tried to serve with poor results. He persisted, he filled up the pews at church, he built up a Sunday school. Lives were changed. There came another crisis in his life. His religious work had eaten into his business. He could not give his full time and his whole heart to both. He chose the life of full consecration, and great were the new power and joy of service that were given him. But not even yet was his experience full. Deeper experiences and fuller accessions of power were reserved for the years that still lay ahead.

The lesson for us is that the Christian life is a progression, a growth that must continue throughout life. Christianity is not the moral teachings of Christ, it is a spiritual experience. That experience is not being saved from future

punishment, it is surrendering oneself to God's love. With this self-surrender, come joy and power. New experiences are to be expected, fresh sacrifices to be made throughout life, and with each sacrifice comes new power and greater capacity for service. This does not mean that every Christian should give up business and begin preaching. It does mean that every Christian should be a live Christian, should make fresh sacrifices, and should expect fresh experiences of blessing and power.

What is the next step in Christ's service for you? Will you take it now?

Twelfth Week, Fifth Day: A Father's Love

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. . . . And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.—John 3: 1-3, 14-16.

"God so loved the world"—there is no more universally precious message than this. He who has really grasped its truth has found the true foundation of life, of faith, and of happiness. John, the Apostle of Love, who lived the closest to the Master, gives this as the heart of Christ's message. It was really on this basis that young Moody was converted. His early Christian service was filled with love, but his message was more filled with the fear of God and repentance, until that great experience of his life when Henry Morehouse preached seven consecutive times from this text, "God so loved the world." This was ever after the heart of Mr. Moody's message, and with this message came his power and great success.

Love is the most powerful force in the world, and unselfish love is what humanity craves. Love is the key to human action. For that which a man loves he will spend himself, his

life, and his substance. The Christ who was lifted up on the cross draws all men to Him by love. This is the power to which President Yuan Shih Kai referred when asked concerning Confucius and Christ. "Confucius," he said, "gave us principles, Christ gives power. Confucius laid the foundation, Christianity is rearing the superstructure." You cannot save the world by moral precepts. "God so loved the world that he gave his only begotten Son"—that is the source of power by which men not only know but do the will of God.

Read I Corinthians 13 (Revised Version). How is love the greatest force in the world? Why does love lead to action? In what three ways did Christ chiefly show His love?

Twelfth Week, Sixth Day: A Laborer's Reward

These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give. Get you no gold, nor silver, nor brass in your purses; no wallet for your journey, neither two coats, nor shoes, nor staff: for the laborer is worthy of his food.—Matt. 10: 5-10.

And he said unto them, When I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword.—Luke 22: 35, 36.

Our Lord had not changed His mind on this latter occasion when He sent His followers out (Luke 22: 36). The disciples lacked nothing the first time. But conditions had changed; there was less popularity and more enmity. The time of crisis and trial had come, and those who had money and goods of their own were to support themselves while they tided over the evil days, and the Gospel won a foothold. The principle is, therefore, that those who give their time in preaching, healing, and teaching are entitled to a living—a bare living—for their services, but when necessary they are to live on their own savings or outside earnings, like Paul, for the sake of the Gospel.

It was typical of the wholeheartedness of Dwight Moody that, having determined to give all his time to Christian work, he did not look for a big church with a good salary, or even for any fixed income. He simply went in, enlarging the work he had in hand, and lived on his savings. Thereafter, as great sums poured in from the sale of hymn-books, or free-will offerings, he did not consider the money his own. It was the Lord's money and was used for His service. Moody received a bare living for himself and his family. The surest cause of degeneracy in any religious movement is a wealthy priesthood, living in ease and idleness; the most insidious danger to spirituality is greed and the commercializing of the means of grace. What Christianity needs is leaders with the spirit of Mr. Moody, to whom money and possessions make no appeal, and whose only reward is the joy of service, the "Well done, good and faithful servant" of their Master.

How did Paul make his living? (Acts 18:3.) How did Jesus and the apostles live? What standard should a religious worker set for his own income? Why is wealth the greatest danger of the Church? What should be the real reward of every Christian life? (Luke 15:7.)

Twelfth Week, Seventh Day: A Prophet's Mantle

And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I am taken from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, which parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariots of Israel and the horsemen thereof!

And he saw him no more: and he took hold of his own clothes, and rent them in two pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan. And he took the mantle of Elijah that fell from him, and smote the waters,

and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over.

And when the sons of the prophets that were at Jericho over against him saw him, they said, The spirit of Elijah doth rest on Elisha. And they came to meet him, and bowed themselves to the ground before him.—II Kings 2:8-15.

This is a fascinating story of the aged and grizzled prophet, Elijah, and his younger companion, Elisha. Elisha's choice was a wise one. He did not ask for wealth, or wisdom, or learning, but for a double portion of his master's spirit. "Not for all of your spirit," we can hear him say. "It is too much for me to ask, and the other sons of the prophets must have their portions also—but for me a double portion that I may live to the uttermost, and serve, and help to save my people."

Dwight L. Moody represents a new type of the schools of the prophets, a new planting of the Spirit of the Lord, directly ingrafted from Him, like the conversion of Paul or Augustine. Multitudes have received their portion of the Lord's Spirit through the ministry of Mr. Moody, and in every land today will be found ministers, missionaries, converts, teachers, laymen who have thus been blessed and are a blessing to the world. But for this coming generation who will ask for a double portion? Who will seek the prophet's mantle? Who will, like Mr. Moody himself, go direct to the Master of us all and say, "Here am I, use me to the uttermost to show what Thou canst do by a life wholly consecrated to Thee"?

Of all the characters studied in these lessons which has made the deepest impression on you? Why? What was the source of greatness in that character? Was he the greatest man in his own particular line that you know of in history? What did he think of the Christ? What do you think of Him?

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